AM
1936
ho

BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

# THE RELIGION OF GEORGE BERNARD SHAW

by

Mabel Garside Hoyle

(A. B., Tufts College, 1928)

submitted in partial fulfillment of the

requirements for the degree of

Master of Arts

1936

BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE RELIGION OF GEORGE BERNARD SHAW

by

Mabel Gerelds Hoyle

(A. B., Tufts College, 1928)

submitted in partial fulfillment of the

requirements for the degree of

Master of Arts

1932

AM
1936
ho



Original Topical Outline of

"The Religion of George Bernard Shaw"

- - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -

I Unconventional attitudes of Shaw

A. Popular amused interest in Shaw because of novel remarks and startling theories page 1

B. Shaw's alleged Atheism page 1

1. Existence of real religion in all so-called Atheism page 1

2. True Shavian religion instead of alleged Shavian Atheism page 3

II The religion of George Bernard Shaw

A. Impression of Irish childhood page 4

1. The great famine in Ireland page 4

a. Fearful suffering from hunger page 4

b. Atrocity of English Landlord system page 4

c. Irish migration to foreign shores page 5

d. Futility of atmosphere and heightening of Irish imagination page 5

2. Irreverence of young Shaw for conventional religion page 6

a. Hypocritical righteousness of Irish Protestantism page 6

b. Development of Shavian Puritanical trends page 6

Original Topical Outline of

"The Religion of George Bernard Shaw"

---

I Unconventional attitudes of Shaw

A. Popular amused interest in Shaw because of moral remarks and startling theories page 1

B. Shaw's alleged Atheism page 1

1. Existence of real religion in all so-called Atheism page 1

2. True Shavian religion instead of alleged Shavian Atheism page 3

II The religion of George Bernard Shaw

A. Impression of Irish childhood page 4

1. The great famine in Ireland page 4

a. Fearful suffering from hunger page 4

b. Atrocity of English landlord system page 4

c. Irish migration to foreign shores page 5

d. Futility of atmosphere and heightening of Irish imagination page 5

2. Irreverence of young Shaw for conventional religion page 6

a. Hypocritical righteousness of Irish Protestantism page 6

b. Development of Shavian Puritanical trends page 6

3. Irreverence for family life page 7
a. Constant inebriation of George C. Shaw page 7
b. General snobbishness of family class attitude page 8
c. Consistent neglect of young family page 9
d. Introspective attitude of Lucinda E. Shaw page 9
4. Rebellion against conventional education page 9
B. Music as Shaw's first religion page 10
1. Vocal abilities of Shaw's mother page 10
2. Shaw's interest in Wagner page 12
a. Discovery of bond between intellectual and artistic by Shaw page 13
b. Later championship of Wagner in music criticism page 14
C. Groping toward a religion in Socialism page 16
1. Early literary vicissitudes in London page 16
2. Developing interest in debating and Socialism page 17
3. Shaw and Fabianism page 19
a. Friendship with Sidney Webb and Sydney Olivier page 19
b. Publishing of "Fabian Essays" page 22
4. Shavian Socialism page 22
a. Removal of class barriers page 22
b. Equality of income as against

3. Irreverence for family life page 7
a. Constant imitation of George C. Shaw page 7
b. General snobbishness of family class
attitude page 8
c. Constant neglect of young family page 9
d. Introspective attitude of Lucinda
B. Shaw page 9
4. Rebellion against conventional education page 9
B. Music as Shaw's first religion page 10
1. Vocal abilities of Shaw's mother page 10
2. Shaw's interest in Wagner page 12
a. Discovery of bond between intellec-
tual and artistic by Shaw page 13
b. Later championship of Wagner in
music criticism page 14
C. Groping toward a religion in Socialism page 15
1. Early literary vicissitudes in London page 16
2. Developing interest in debating and
Socialism page 17
3. Shaw and Fabianism page 19
a. Friendship with Sidney Webb and
Sydney Olivier page 19
b. Publishing of "Fabian Essays" page 22
4. Shavian Socialism page 22
a. Removal of class barriers page 22
b. Equality of income as against

equality of opportunity page 22
c. Development of Leisure State idea page 23
5. Shaw's leaning toward Philosophy page 24
D. Consideration of Darwinism page 25
1. Wide adoption of Darwin's theory page 28
2. Banishment of human will in Darwinian theory of Circumstantial Selection page 31
E. Embracing of Lamarckian Theory of Evolution by Shaw page 32
1. Lamarckian belief in importance of "will" in creation page 32
2. Shaw's sponsorship of voluntary longevity page 36
a. General emphasis on death among humanity page 36
b. Necessity for longer life span in personal realization page 37
c. Suggested improved living through voluntary longevity page 42
F. Shavian Religion of Creative Evolution page 47
1. Life-Force as Deity page 48
a. Freedom from traditional "God in the Skies" page 48
2. Cooperation between Life-Force and man to form Superman page 50
a. Necessity for use of man's intellect by Life-Force page 50

equality of opportunity page 22
c. Development of Leisure State idea page 23
3. Shaw's leaning toward Philosophy page 24
D. Consideration of Darwinism page 25
1. Wide adoption of Darwin's theory page 28
2. Banishment of human will in Darwinian
theory of Circumstantial Selection page 31
E. Smothering of Lamarckian Theory of Evolution
by Shaw page 32
1. Lamarckian belief in importance of "will"
in creation page 33
2. Shaw's sponsorship of voluntary longevity page 36
a. General emphasis on death among
humanity page 36
b. Necessity for longer life span in
personal realization page 37
c. Suggested Improved Living through
voluntary longevity page 42
F. Shavian Religion of Creative Evolution page 47
1. Life-Force as Deity page 48
a. Freedom from traditional "God in
the Skies" page 48
2. Cooperation between Life-Force and man
to form Superman page 50
a. Necessity for use of man's intellect
by Life-Force page 50

3. Eventual demolishing of humanity if man is insufficient page 50

a. Necessity for finer racial realization page 51

4. Repudiation of World-Will by civilized codes of virtue page 53

5. Strangling of Life-Force's purpose by modern economic customs page 57

a. Capitalistic degradation of man's individuality page 58

b. Class barriers page 60

c. The Leisure State page 61

d. Degradation of women and children page 61

e. Deficiency of modern education page 62

6. Repudiation of personal immortality in Creative Evolution page 63

III Shaw's study of Christianity

A. Kinship between Christianity and Creative Evolution page 66

1. Cooperation between God and Man page 66

2. Sponsorship of Jesus Christ's economic views in Creative Evolution page 66

3. Inadvisability of criminal punishment as contended by both religions page 67

4. Emphasis in both religions on danger of family ties to self realization page 68

3. Eventual demolishing of humanity if man
is ineffici-ent page 30
a. Necessity for finer racial realiza-
tion page 31
4. Repudiation of World-Will by civilized
codes of virtue page 38
b. Streamlining of Life-Force's purpose by
modern economic customs page 57
a. Capitalistic degradation of man's
individuality page 58
b. Class barriers page 60
c. The leisure State page 61
d. Degradation of women and children page 61
e. Deficiency of modern education page 62
5. Repudiation of personal immortality in
Creative Evolution page 63
III Shaw's study of Christianity
A. Kinship between Christianity and Creative
Evolution page 66
1. Cooperation between God and man page 66
2. Sponsorship of Jesus Christ's economic
views in Creative Evolution page 66
3. Inadvisability of criminal punishment
as contended by both religions page 67
4. Emphasis in both religions on danger of
family ties to self realization page 68

B. Shavian belief in mental derangement of Christ before his death page 69
C. Shavian study of the Bible page 69
1. Protest against fetishism page 71
D. Shavian attitude toward church page 73
1. Plea for religious beauty as sensuous satisfaction page 73
2. Assistance given by church in self realization page 74
IV Personal criticism of Shaw's religion
A. Rational satisfaction for intellectual only page 80
B. Lack of appeal to low mentality page 80
1. Necessity for sensuous religious satisfaction page 81
C. Drawbacks in Creative Evolution for the intellectual page 82
1. Impersonality of Shaw's deity page 82
D. Lack of emotional outlet in Creative Evolution page 84
E. Sensitivity of relationship between religious factors and social factors page 85
1. Unpreparedness of modern society for Creative Evolution page 86

B. Shavian belief in mental derangement of Christ before his death page 69
C. Shavian study of the Bible page 69
1. Protest against fetishism page 71
D. Shavian attitude toward church page 73
1. Plea for religious beauty as sensuous satisfaction page 73
2. Assistance given by church in self realization page 74
IV Personal criticism of Shaw's religion
A. Rational satisfaction for intellectual only page 80
B. Lack of appeal to low mentality page 80
1. Necessity for sensuous religious satisfaction page 81
C. Drawbacks in Creative Evolution for the intellectual page 82
1. Impersonality of Shaw's deity page 82
D. Lack of emotional outlet in Creative Evolution page 84
E. Sensitivity of relationship between religious factors and social factors page 85
1. Unpreparedness of modern society for Creative Evolution page 86

## A PREFACE

Because George Bernard Shaw chooses to remain a curiously intriguing enigma to most of his contemporaries, the modern student of literature hesitates to prophesy his future status in the annals of English literature. Many a critic contends that he is classic, and as such, will captivate readers yet unborn, exercising an influence for beneficial social and economic change never exerted upon his own age.

It is unfortunate, indeed, that his average contemporary reads Shaw fragmentarily, amusedly, and with the proverbial "grain of salt".

Shaw's oft-discussed Atheism has perhaps thwarted serious popular appeal as much as any of his personal vagaries and perverse witticisms. Strangely, the average layman, smug in his own religious hypocrisy has a distaste for any theories advanced by the so-called Atheist.

Whether any man lives entirely Godless, is indeed a question subject to debate and George Bernard Shaw's Atheism is most certainly a pernicious myth, unworthy and unjustifiable.

Shaw has a religion; he is a sincere believer in divinity, and yet his supposed iconoclasm has become a scourge, poisoning the minds of those who might well find in his philosophical thought much of abiding inspiration.

It is the purpose of this thesis, not only to vindicate Shaw from charges of Atheism, but also to present the

# PREFACE

Because George Bernard Shaw chooses to remain a curiously intriguing enigma to most of his contemporaries, the modern student of literature hesitates to prophesy his future status in the annals of English literature. Many a critic contends that he is classic, and as such, will captivate readers yet unborn, exercising an influence for beneficial social and economic change never exerted upon his own age.

It is unfortunate, indeed, that his average contemporary reads Shaw fragmentarily, amusedly, and with the proverbial "grain of salt".

Shaw's oft-discussed Atheism has perhaps thwarted serious popular appeal as much as any of his personal vagaries and perverse witticisms. Strangely, the average layman, smug in his own religious hypocrisy has a distaste for any theories advanced by the so-called Atheist.

Whether any man lives entirely Godless, is indeed a question subject to debate and George Bernard Shaw's Atheism is most certainly a pernicious myth, unworthy and unjustifiable.

Shaw has a religion; he is a sincere believer in divinity, and yet his supposed Iconoclasm has become a scourge, poisoning the minds of those who might well find in his philosophical thought much of abiding inspiration.

It is the purpose of this thesis, not only to vindicate Shaw from charges of Atheism, but also to present the

developing phases of the personal Shavian religion which has become ever more satisfying to its author throughout some sixty-five long years of intellectual pursuit.

Whether or not Shaw's religion, like many of his theories, invites popular credulity is beside the point. He has a religion from which the cultured, in particular, may derive much of permanent satisfaction.

developing phases of the personal Shavian religion which has become ever more satisfying to its author throughout some sixty-five long years of intellectual pursuit.

Whether or not Shaw's religion, like many of his theories, invites popular credulity is beside the point. He has a religion from which the cultured, in particular, may derive much of permanent satisfaction.

# The Religion of George Bernard Shaw

## I Unconventional Attitudes of Shaw

Mention of George Bernard Shaw invariably arouses any American assemblage from polite apathy. His name which has unfortunately become synonymous with a somewhat insulting cynicism is a boon to any lecturer who fights mental withdrawal in his audience. From the pulpit to the cocktail salon, Shaw's name, his plays, his philosophical theories have become a type of intellectual bait, ever provoking amusement and pleasant verbal skirmishings--futile skirmishings which begin and end in a hollow fire of mental gymnastics.

Popular amused interest in Shaw

It is a deplorable fact that Shaw, the playwright, poet, philosopher, economist and theologian should rate, after his sixty-five years of concerted endeavor for human uplift, as merely a jester--a royal jester, to be sure, but at best, a brandisher of wooden sword and foolish bauble. To this man, few, except the student of Shaw attribute any religious fire. The flippant irreverence with which he has ever torn at conventional institutions has branded him, in public opinion--as a man without God. Any layman will stoutly assert the atheism of George Bernard Shaw, and then smugly congratulate himself upon his own complacent ideas about Heaven and a comfortably modified Hell. And there, we have the touchstone factor in all the hue and cry about Atheism, the factor of intolerance; of failure to

Shaw's alleged Atheism

Real religion in all so-called Atheism

# The Religion of George Bernard Shaw

## I Unconventional Attitudes of Shaw

Mention of George Bernard Shaw invariably arouses any American assemblage from polite apathy. His name which has unfortunately become synonymous with a somewhat insulting epithet is a boon to any lecturer who fights mental withdrawal in his audience. From the pulpit to the cocktail salon, Shaw's name, his plays, his philosophical theories have become a type of intellectual bait, ever provoking amusement and pleasant verbal skirmishings--futile skirmishings which begin and end in a hollow fire of mental gymnastics.

**Popular amused interest in Shaw**

It is a deplorable fact that Shaw, the playwright, poet, philosopher, economist and theologian should rate, after his sixty-five years of concerted endeavor for human uplift, as merely a jester--a royal jester, to be sure, but at best, a brandisher of wooden sword and foolish bauble. To this man, few, except the student of Shaw attribute any religious fire.

**Shaw's alleged Atheism**

The flippant irreverence with which he has ever torn at conventional institutions has branded him, in public opinion--as a man without God. Any layman will stoutly assert the atheism of George Bernard Shaw, and then smugly congratulate himself upon his own complacent ideas about Heaven and a comfortably modified Hell. And there, we have the touchstone factor in all the hue and cry about Atheism, the factor of intolerance; of failure to

**Real religion in all so-called Atheism**

recognize the old uplifting principles of true religion in a faith interpreted in modern terms. Thousands of mature men and women today deny religion in any form; many a young person leaves college shouting loudly that he is an Atheist, yet feeling strangely forlorn without the God of a not far distant childhood. Yet, he says to himself:

"I cannot believe in this majestic, omnipotent being, like unto me in body, yet inconveivable and formidable in the miracle of his surroundings and performance. I do not believe that he notes me individually in this mass of humanity, no more than that he notes the flight and fall of the sparrow. I do not believe that the hairs of my head are numbered, or that I shall meet my loved ones after death in a world of super beauty. All this I can not believe. Therefore, I am an Atheist!"

So he feels he has disposed of the matter once and for all, yet in reality, he has grossly mistaken his own principles and those of the religion he flails. At heart, he has remained a religious man, for man's religion consists not in dogmas, creeds, Biblical infallibility, ritual and old cosmologies. Rather, it is a prolonged, individual, psychological experience, which becomes not something to which the professed one must lash himself lest he lose it, but rather something without which he is lost.

It is thus against the tawdry trappings of religion, that the radical rebels and terms himself an Atheist; he has tried earnestly to drive this religion, and has found it incapable of

recognize the old uplifting principles of true religion in a
faith interpreted in modern terms. Thousands of mature men and
women today deny religion in any form; many a young person
leaves college shouting loudly that he is an Atheist, yet feel-
ing strangely forlorn without the God of a not far distant
childhood. Yet, he says to himself:

"I cannot believe in this majestic, omnipotent being, like
unto me in body, yet inconceivable and formidable in the mira-
cle of his surroundings and performance. I do not believe that
he notes me individually in this mass of humanity, no more than
that he notes the flight and fall of the sparrow. I do not be-
lieve that the hairs of my head are numbered, or that I shall
meet my loved ones after death in a world of super beauty. All
this I can not believe. Therefore, I am an Atheist!"

So he feels he has disposed of the matter once and for
all, yet in reality, he has grossly mistaken his own principles
and those of the religion he flails. At heart, he has remained
a religious man, for man's religion consists not in dogmas,
creeds, Biblical infallibility, ritual and old cosmologies.
Rather, it is a prolonged, individual, psychological experi-
ence, which becomes not something to which the professed one
must lash himself lest he lose it, but rather something without
which he is lost.

It is thus against the tawdry trappings of religion, that
the radical rebels and terms himself an Atheist; he has tried
earnestly to drive this religion, and has found it inseparable of

being driven, incapable of belief and respect, yet he has never considered those noble springs of inner life which daily drive him to deeds of kindness, tolerant sympathy or civic betterment, and thus endow him with miracles of true religious experience. There is satisfaction when we exert our power over the machinery of our car, but that satisfaction is naught when compared with the bliss of being ourselves overpowered by the beauties of the "Eroica".

Whatever elevates life, creates human sympathy, lessens suffering, gives men creative joy in their tasks, endows with higher appreciation of art and nature, fosters realization of a mighty life chain through individual realization, serves but does not require serving--this is religion and its motive force is God.

It is this modern interpretation of religion and divinity which we must assimilate before we are willing to release the mistaken conception of a Godless jester--for that of a deeply religious Shaw; a staunch disciple of a philosophic and religious faith which would put to shame the thread-bare spiritual beliefs which most of us embrace, only in our hours of grossest need and greatest mental disability. His is a religion, which for sheer adventurous novelty, has been called rank Atheism, but it is a faith which the discoveries of science can not belittle, which breathes the very essence of human uplift; which gives to the individual the glory of achievement shoulder to shoulder with

A true Shavian religion instead of alleged Atheism

being driven, incapable of belief and respect, yet he has never considered those noble sparkings of inner life which daily drive him to deeds of kindness, tolerant sympathy or civic betterment, and thus endow him with miracles of true religious experience. There is satisfaction when we exert our power over the machinery of our car, but that satisfaction is naught when compared with the bliss of being ourselves overpowered by the beauties of the "Eroica".

Whatever elevates life, creates human sympathy, lessens suffering, gives men creative joy in their tasks, endows with higher appreciation of art and nature, fosters realization of a mighty life obtain through individual realization, serves but does not require serving--this is religion and its motive force is God.

It is this modern interpretation of religion and divinity which we must assimilate before we are willing to release the mistaken conception of a Godless Jester--for that of a deeply religious Shaw; a staunch disciple of a philosophic and religious faith which would put to shame the thread-bare spiritual beliefs which most of us embrace, only in our hours of grossest need and greatest mental flexibility. This is a religion, which for sheer adventurous novelty, has been called rank Atheism, but it is a faith which the discoveries of science can not belittle, which breathes the very essence of human uplift; which gives to the individual the glory of achievement shoulder to shoulder with

A true Shavian religion instead of alleged Atheism

the Creative Force and which is not cluttered by legendary material unacceptable to rational man.

II The Religion of George Bernard Shaw

Still, this religion has come to him, not as a bolt from the blue. The very adaptibility to human frailty, to man's fierce upward yearnings, to the clearing logic of the mind which characterizes Shaw's religious faith is testimony to the exhaustive search for spiritual satisfaction which he has pursued during the years. At no time, has Shaw ceased looking for genuine religious convictions. Since he early found the answer, not in connection with prayer book, holy water and mysticism, it has become with him, a passion to construct a plea for religion as he has found it--an ennobling relationship between man and man, in response to the prompting flame within.

In appreciating this constructive endeavor, no phase of Shaw's life is more pregnant with touchstone factors than his Irish childhood in a saddened land of almost medieval oppression and suffering. Ten years before his birth, the Great Famine, due to the failure of the potato crop, had occasioned untold despair, so that Lord Brougham had cried of the Irish sufferings: "They surpass anything on the page of Thucydides--on the canvas of Poussin--in the dismal chant of Dante."

Impression of Irish childhood

The Great Famine in Ireland

An intolerable landlord system oppressed thousands of native tenants who lived upon the ill-gotten Irish fields of some absentee English landlord.

Atrocity of English Landlord system

the creative force and which is not cluttered by legendary mate-
rial unacceptable to rational man.

II The Religion of George Bernard Shaw

Still, this religion has come to him, not as a bolt from
the blue. The very adaptibility to human frailty, to man's
fierce upward yearnings, to the clearing logic of the mind which
characterizes Shaw's religious faith is testimony to the ex-
haustive search for spiritual satisfaction which he has pursued
during the years. At no time, has Shaw ceased looking for genu-
ine religious conviction. Since he early found the answer, not
in connection with prayer book, holy water and mysticism, it has
become with him, a passion to construct a plea for religion as
he has found it--an ennobling relationship between man and man,
in response to the prompting flame within.

In appreciating this constructive endeavor, no phase of
Shaw's life is more pregnant with touchstone factors than his

Impression of Irish childhood

Irish childhood in a saddened land of almost medie-
val oppression and suffering. Ten years before his
birth, the Great Famine, due to the failure of the potato crop,

The Great Famine in Ireland

had occasioned untold despair, so that Lord Brougham
had cried of the Irish sufferings: "They surpass
anything on the page of Thucydides--on the canvas of Poussin--
in the dismal chant of Dante."

Atrocity of English landlord system

An intolerable landlord system oppressed thousands of na-
tive tenants who lived upon the ill-gotten Irish
fields of some absentee English landlord.

Relentless overseers collected rents or expelled the tenants from their miserable hovels. Poaching was rife, and one of the stock drolleries of the time was at the expense of the landlord who overtook a poacher on a morning walk. The landlord in jocular vein remarks that he is tramping to get an appetite for his breakfast, while the poacher in swift rejoinder, and with a pitiful flash of Irish sparkle remarks: "And I, Sir, am out getting a breakfast for my appetite."

Such a state of affairs sent hundreds of little boats manned by stout Irishmen to America and the far corners of the earth. Many took famine fever with them, or caught it on the voyage, and never reached an earthly haven.

Irish migration to foreign shores

Thousands found refuge in America, and American money orders sent back to Ireland's shores frequently kept body and soul together in the lonely Irish hovel.

It was a time when the mystic spirituality inherent in the Irishman had no outlet except in the sensual beauties of his disputed Catholocism. There was an atmosphere of dull despair, a despair accentuated by the torturing, unfulfilled dreamings of the Irish heart.

Of this Ireland, Shaw later wrote:

*"Oh, the dreaming! the dreaming! the torturing, heart-scalding, never satisfying dreaming, dreaming, dreaming, dreaming! No debauchery that ever coarsened and brutalized an Englishman can take the worth and usefulness out of him like that dreaming. An

Futility of atmosphere and heightening of Irish imagination

*"John Bull's Other Island"--G. B. Shaw p. 19--Act I

Relentless overseers collected rents or expelled the tenants from their miserable hovels. Poaching was rife, and one of the stock droilertes of the time was at the expense of the landlord who overtook a poacher on a morning walk. The landlord in jocular vein remarks that he is tramping to get an appetite for his breakfast, while the poacher in swift retjoinder, and with a pitiful flash of Irish sparkle remarks: "And I, Sir, am out getting a breakfast for my appetite."

Such a state of affairs sent hundreds of little boats manned by stout Irishmen to America and the far corners of the earth. Many took famine fever with them, or caught it on the voyage, and never reached an earthly haven.

Irish migration to foreign shores

Thousands found refuge in America, and American money orders sent back to Ireland's shores frequently kept body and soul together in the lonely Irish hovel.

It was a time when the mystic spirituality inherent in the Irishman had no outlet except in the sensual beauties of his disputed Catholicism. There was an atmosphere of dull despair, a despair accentuated by the torturing, unfulfilled dreamings of the Irish heart.

Of this Ireland, Shaw later wrote:

"Oh, the dreaming! the dreaming! the torturing, heart-scalding, never satisfying dreaming, dreaming, dreaming, dreaming: No debauchery that ever coarsened and brutalized an Englishman can take the worth and wastefulness out of him like that dreaming. An

Futility of atmosphere and belaboring of Irish Imagination

"John Bull's Other Island"--G. B. Shaw p. 19--Act I

Irishman's imagination never lets him alone, never convinces him, never satisfies him; but it makes him that he can't face reality nor deal with it nor handle it, nor conquer it; he can only sneer at them that do and be agreeable to strangers like a good-for-nothing woman on the streets. It's all dreaming, all imagination. He can't be religious. The inspired churchman that teaches him the sanctity of life and the importance of conduct is sent away empty, while the poor village priest that gives him a miracle or a sentimental story of a saint has a cathedral built for him out of the pennies of the poor."

Irreverence of young Shaw for conventional religion

Opposing this essential irreligion which brought comfort to the poor peasants about him, was the sanctimonious propriety of the Irish Protestant Church, where as a small boy Shaw attended, hating the smug church-goers in their Sunday best who "were always moving and watching each other by stealth as convicts communicate with one another."

Hypocritical righteousness of Irish Protestantism

The spirit of irreverence for conventional religion was thus early bred in the child--that very spirit which, through a long life span, has kept him searching for something more sincere to satisfy a heart-felt, religious yearning.

The peculiarly precocious insight of the child into the shams of religion as practiced among his surroundings, in all probability gave rise to the truly Puritanical trends of many of his later outlooks.

Development of Shavian Puritanical trends

Irishman's imagination never lets him alone, never convinces him, never satisfies him; but it makes him that he can't face reality nor deal with it nor handle it, nor conquer it; he can only sneer at them that do and be agreeable to strangers like a good-for-nothing woman on the streets. It's all dreaming, all imagination. He can't be religious. The inspired churchman that teaches him the sanctity of life and the importance of conduct is sent away empty, while the poor village priest that gives him a miracle or a sentimental story of a saint has a cathedral built for him out of the pennies of the poor."

Irreverence of young Shaw for conventional religion

Opposing this essential irreligion which brought comfort to the poor peasants about him, was the sanctimonious propriety of the Irish Protestant Church, where as a small boy Shaw attended, hating the smug church-goers in their Sunday best who "were always moving and watching each other by stealth as convicts communicate with one another."

Hypocritical Pleasantness of Irish Protestantism

The spirit of irreverence for conventional religion was thus early bred in the child--that very spirit which, through a long life span, has kept him searching for something more sincere to satisfy a heart-felt, religious yearning.

The peculiarly precocious insight of the child into the shams of religion as practiced among his surroundings, in all probability gave rise to the truly Puritanical trends of many of his later outlooks.

Development of Shavian Puritanical trends

The fierce search, alone, for an intellectually satisfying religion is essentially a Puritan search. Again, a growing conviction that sensual beauty in religion is superfluous and distracting to the face-to-face observation of spiritual truths, is an outgrowth of Shaw's early prejudices. Moreover, the seriousness of that dismal Irish youth never ceased to exert its stern effect upon his later writing, where life is ever a super-serious affair, too burdensome for the sagging shoulders of any but the clear-eyed Puritan.

Nevertheless, the young boy might well have risen optimistically above his brooding irreverence for conventional Irish religion, had the reverence for home and family ties been unsullied. His, however, was anything but a stable domestic existence. The boy's father, George Carr Shaw, was an intriguing old rascal who sold flour by the sack for living, and got frequently drunk for pleasure. He was professedly a religious man, and upon more than one occasion earnestly preached spiritual uplift to his son, only to ruin the impression he had made upon the child, by a sly wink of anti-climax in the inimitable Irish fashion. He was forever fleeing before the pangs of a super-sensitive conscience, and his drinking bouts were never convivial ones--rather, he drained his frequent glasses in bleak despair at his own weak mindedness.

Irreverence for family life

Constant inebriation of George Carr Shaw

This was not a figure to fire with respect the heart of a searching boy. Moreover, to an incident of his father's

The fierce search, alone, for an intellectually satisfying religion is essentially a Puritan search. Again, a growing conviction that sensual beauty in religion is superfluous and distracting to the face-to-face observation of spiritual truths, is an outgrowth of Shaw's early prejudices. Moreover, the seriousness of that dismal Irish youth never ceased to exert its stern effect upon his later writing, where life is ever a serious affair, too burdensome for the sagging shoulders of any but the clear-eyed Puritan.

Irreverence for Family Life

Nevertheless, the young boy might well have risen optimistically above his brooding irreverence for conventional Irish religion, had the reverence for home and family ties been unsullied. His, however, was anything but a stable domestic existence. The boy's father, George Carr Shaw, was an intriguing old rascal who sold flour by the sack for living, and got frequently drunk for pleasure. He was professedly a religious man, and upon more than one occasion earnestly preached spiritual uplift to his son, only to ruin the impression he had made upon the child, by a sly wink of anti-climax in the inimitable Irish fashion. He was forever fleeing before the pangs of a super-sensitive conscience, and his drinking bouts were never convivial ones--rather, he drained his frequent glasses in bleak despair at his own weak mindedness.

Constant Imbrication of George Carr Shaw

This was not a figure to fire with respect the heart of a searching boy. Moreover, to an incident of his father's

unwitting intolerance, Shaw owes the germination of conscious ideals of social equality, later to become so essential a factor of his religious faith.

One night, the child was playing on the streets with a school fellow, when his father returned from work. Upon being questioned about his playmate, young Shaw cheerfully disclosed the child to be the son of an ironmonger; whereupon the indignant flour seller talked long and passionately to his son upon the impropriety of choosing one's companions from among the promoters of retail trade!

General snobbishness of family

Regarding this incident Shaw still waxes contemptuous:

*"Imagine being taught to despise a workman, and to respect a gentleman in a country where every rag of excuse for gentility is stripped off by poverty! Imagine being taught that there is one God--a Protestant and a perfect gentleman--keeping Heaven select for the gentry; and an idolatrous imposter called the Pope smoothing the hell-ward way for the mass of the people, only admissable into the kitchens of most of the aforesaid gentry as through servants (general servants) at eight pounds a year!"

Shaw's mother, Lucinda Elizabeth Gurly, had been brought up by a veritable martinet of an aunt who had intended for her protegee better things than marriage with a questionable, forty-year old inebriate. The young woman, however, rebelling against accumulating inhibitions from within and without, had

*"Bernard Shaw--Playboy and Prophet"--Archibald Henderson
Page 41, Chapter VI

unwitting intolerance, Shaw owes the germination of conscious ideals of social equality, later to become so essential a factor of his religious faith.

One night, the child was playing on the streets with a school fellow, when his father returned from work. Upon being questioned about his playmate, young Shaw cheerfully disclosed the child to be the son of an ironmonger; whereupon the indignant floor sailor talked long and passionately to his son upon the impropriety of choosing one's companions from among the promoters of retail trade!

General snobbishness of family

Regarding this incident Shaw still waxes contemptuous:

*"Imagine being taught to despise a workman, and to respect a gentleman in a country where every rag of excuse for gentility is stripped off by poverty! Imagine being taught that there is one God--a Protestant and a perfect gentleman--keeping Heaven select for the gentry; and an idolatrous Impostor called the Pope smoothing the hell-ward way for the mass of the people, only admissable into the kitchens of most of the aforesaid gentry as through servants (general servants) at eight pounds a year!"

Shaw's mother, Lucinda Elizabeth Curly, had been brought up by a veritable martinet of an aunt who had intended for her prospects better things than marriage with a questionable, forty-year old Irishrate. The young woman, however, rebelling against accumulating inhibitions from within and without, had

*"Bernard Shaw--Playboy and Prophet"--Archibald Henderson

finally asserted herself and married after the dictates of her own heart. Henceforth, she lived an existence, which, while not consciously selfish was curiously confined to introspection. Her untidy children received little maternal training, and her son has remarked that he was not brought up at all because his mother was so well brought up.

Introspective attitude of Lucinda E. Shaw

Consistent neglect of young family

The delinquencies of George Carr Shaw were early evident in the marriage, and although remaining oddly unembittered, Lucinda Shaw turned more and more from her family to the solace of a musical career for which a pure mezzo-soprano voice fitted her.

So when at the age of ten, George Bernard stoutly declared his intentions of never entering church again, there was no one in that caricature of a home, who could question the irreverence of his stand, and tacit consent to his decision was a foregone conclusion.

Shaw's domestic and religious irreverence was further carried over into the fields of education as a veritable passion of rebellion. At a school where nothing but Greek and Latin ranked as learning, he objected to the restraint, and refused to prepare his lessons. He has later stated:

Rebellion against conventional education

*I instinctively saved my brains from destruction by resolute idleness, which, moreover, made school meaningless and

*"Bernard Shaw--Playboy and Prophet"--Archibald Henderson page 13--Chapter II

finally asserted herself and married after the dictates of her

Introspective attitude of Lucinda E. Shaw

own heart. Henceforth, she lived an existence, which, while not consciously selfish was curiously confined to introspection. Her untidy children received little maternal training, and her son has remarked that he was

Consistent neglect of young family

not brought up at all because his mother was so well brought up.

The delinquencies of George Carr Shaw were early evident in the marriage, and although remaining oddly unembittered, Lucinda Shaw turned more and more from her family to the solace of a musical career for which a pure mezzo-soprano voice fitted her.

So when at the age of ten, George Bernard stoutly declared his intentions of never entering church again, there was no one in that caricature of a home, who could question the irreverence of his stand, and tacit consent to his decision was a foregone conclusion.

Shaw's domestic and religious irreverence was further carried over into the fields of education as a veritable passion

Rebellion against conventional education

of rebellion. At a school where nothing but Greek and Latin ranked as learning, he objected to the restraint, and refused to prepare his lessons. He has later stated:

*I instinctively saved my brains from destruction by resolute idleness, which, moreover, made school meaningless and

*"Bernard Shaw--Playboy and Prophet"--Archibald Henderson page 12--Chapter II

tedious to me."

At fifteen, after tormenting to desperation the faculties of four successive schools, he finally was allowed to give up school with no more opposition at home than there had been upon his renunciation of popular religion.

Thus, every experience of the youth's early years, bred in him complete irreverence for all social conventionalities, and a cocksure certainty of getting his own way.

Yet, what were the softening influences which comforted the heart of this sceptical little boy? It was doubly necessary for one so young and so cynical to cling tightly to the few enduring phases which his troubled existence presented.

So, indeed, were the destructive phases of Shaw's religious outlook offset by something beautifully constructive--music.

Music as Shaw's first religion

Music became his complete religion, until later, pursuing further the light of spiritual desire, he had relegated this first constructive faith to a secondary place on the altar of the working religious belief which he has now evolved.

Shaw's mother who had turned from her domestic disappointments to the solace of music was taught to sing by a certain musical genius, George John Vandaleur Lee who attached himself

Vocal abilities of Shaw's mother

to the Shaw menage for the satisfaction of Mrs. Shaw's companionship. She and Lee became increasingly useful to each other on a basis of antiseptic

tedious to me."

At fifteen, after tormenting to desperation the faculties of four successive schools, he finally was allowed to give up school with no more opposition at home than there had been upon his renunciation of popular religion.

Thus, every experience of the youth's early years, bred in him complete intolerance for all social conventionalities, and a cocksure certainty of getting his own way.

Yet, what were the softening influences which comforted the heart of this sceptical little boy? It was doubly necessary for one so young and so cynical to cling tightly to the few endearing phases which his troubled existence presented.

So, indeed, were the destructive phases of Shaw's religious outlook offset by something beautifully constructive--music.

Music as Shaw's first religion

Music became his complete religion, until later, pursuing further the light of spiritual desire, he had relegated this first constructive faith to a secondary place on the alter of the working religious belief which he has now evolved.

Shaw's mother who had turned from her domestic disappointments to the solace of music was taught to sing by a certain musical genius, George John Vandaleur Lee who attached himself to the Shaw menage for the satisfaction of Mrs.

Vocal qualities of Shaw's mother

Shaw's companionship. She and Lee became increasingly useful to each other on a basis of antiseptic

propriety.

Nobody taught the little George Bernard any music in his youth, but he amassed a cherished repertoire of oratorio and opera, through listening to the lovely voice of his mother. While still a little lad, he sang and whistled with the same excruciating gusto and originality of style which characterizes his domestic performances today.

Shaw declares that his first infant doubts as to the Protestant leanings of God came as a result of an observation that most of the best singing voices in Dublin had been granted to Roman Catholics.

When Mrs. Shaw, in desperation, packed up her two daughters and betook herself to London where she found work as a singing instructor, the youthful George was a mere stripling of fifteen- a little, lonely, disdainful soul. The exodus of his mother occasioned no filial concern, but rather left him utterly destitute without the means for satisfying his growing musical faith.

Desperately, he started to teach himself the art of piano playing. The combination of his fumbling chords with a most individual whistle, backed up by vocal effects in a breaking adolescent voice was devastating to the inmates of his home. They suffered in silence for several months, until he had secured a fearful technique with which he dubiously rendered Beethoven, Liszt, Chopin, Schuman, Bizet, Meyerbeer, Mozart, Mendelssohn and Handel.

property.

Nobody taught the little George Bernard any music in his youth, but he amassed a cherished repertoire of oratorio and opera, through listening to the lovely voice of his mother. While still a little lad, he sang and whistled with the same exturoleting gusto and originality of style which characterizes his domestic performances today.

Shaw declares that his first instant double as to the Protestant leanings of God came as a result of an observation that most of the best singing voices in Dublin had been granted to Roman Catholics.

When Mrs. Shaw, in desperation, packed up her two daughters and betook herself to London where she found work as a singing instructor, the youthful George was a mere stripling of fifteen- a little, lonely, diabetful soul. The exodus of his mother occasioned no filial concern, but rather left him utterly destitute without the means for satisfying his growing musical faith.

Desperately, he started to teach himself the art of piano playing. The combination of his fumbling chords with a most individual whistle, backed up by vocal effects in a breaking adolescent voice was devastating to the inmates of his home. They suffered in silence for several months, until he had secured a fearful technique with which he dubiously rendered Beethoven, Liszt, Chopin, Schumann, Bizet, Meyerbeer, Mozart, Mendelssohn and Handel.

Later, as a very young man, he haunted the music shops of Dublin for a copy of "Lohengrin," an opera by a comparatively unknown genius. Straightway, upon hearing the work, Shaw became the enthusiastic champion of Wagner, who, at that time, was anathema to every music critic in England. The very radicalism of Wagner's musical innovations touched that responsive note of irreverence in the young Irishman and he studied each of Wagner's scores with untiring assiduity.

Shaw's interest in Wagner

*William Archer tells of catching his first glimpse of Shaw in the British Museum Library absorbed in his two passions: "a young man of tawny complexion and attire studying alternately if not simultaneously, 'Das Kapital' and the orchestral score of 'Tristan and Isolde'."

Early in that period of deepest devotion to music, Shaw deprecated the existent championship of musical sensationalism, declaring that the gripping power of supreme music is its "essentially intellectual quality". Thus, in Wagner, he always found a comprehensible dramatic and musical conception of an intelligent philosophy. He states many years later, in "The Perfect Wagnerite," long after he has admitted Wagner as a kindred philosopher into the confidence of his evolved religious conceptions:

*William Archer in "The World" Dec. 14, 1892

Indirect source--"George Bernard Shaw--Playboy and Prophet" Archibald Henderson
p 153--Chapter XIX

Later, as a very young man, he haunted the music shops of Dublin for a copy of "Lohengrin," an opera by a comparatively unknown genius. Straightway, upon hearing the work, Shaw became the enthusiastic champion of Wagner, who, at that time, was anathema to every music critic in England. The very radicalism of Wagner's musical innovations touched that responsive note of irreverence in the young Irishman and he studied each of Wagner's scores with unfailing assiduity.

Shaw's Interest in Wagner

*William Archer tells of catching his first glimpse of Shaw in the British Museum Library absorbed in his two passions: "a young man of tawny complexion and actite studying alternately if not simultaneously, 'Das Kapital' and the orchestral score of 'Tristan and Isolde'."

Early in that period of deepest devotion to music, Shaw deprecated the existent championship of musical sensationalism, declaring that the gripping power of supreme music is its "essentially intellectual quality". Thus, in Wagner, he always found a comprehensible dramatic and musical conception of an intelligent philosophy. He states many years later, in "The Perfect Wagnerite," long after he has admitted Wagner as a kindred philosopher into the confidence of his evolved religious conceptions:

*William Archer in "The World" Dec 14, 1892

Indirect source--"George Bernard Shaw--Playboy and Prophet" Archibald Henderson
p 123--Chapter XIX

*"But Wagner sought always for some point of contact between ideas and the physical senses, so that people might not only think and imagine them in the 18th century fashion, but see them in the orchestra and feel them through the inflection of passionate emotion."

Thus, attributable to his initial religion--music--was Shaw's first conscious championship of rugged intellectualism, as opposed to outworn sentimentalities. To be sure, he had side-stepped the conventional, since baby days, morosely recognizing sensuous stirrings before natural splendor of sky and field and sea; yet noting no harmony between a turbulent and undirected intellectual growth and those momentary emotional flights of joy which delighed and yet abashed him.

Discovery of bond between intellectual and artistic

Suddenly, he had found the key. The very beauties of spirit for which he hungered received the only true appreciation through the intellectual approach. Moreover, for the service of the intellectual life, spiritual beauties existed, to become, in turn, more deeply pregnant through the sensitized outlook of intellectualism.

This insight into the possibilities of the intellectual life initially gained through music, has been the dominant note sounded in the scholasticism which Shaw has always used in championing the causes to which he has given his energies.

*"The Perfect Wagnerite" G. B. Shaw
p. 90

"But Wagner sought always for some point of contact between ideas and the physical senses, so that people might not only think and imagine them in the 18th century fashion, but see them in the orchestra and feel them through the infection of passionate emotion."

Thus, attributable to his initial religion--music--was

Discovery of bond between intellectual and artistic

Shaw's first conscious championship of rugged intellectualism, as opposed to outworn sentimentalities. To be sure, he had side-stepped the conventional, since baby days, morosely recognizing sensuous stirrings before natural splendor of sky and field and sea; yet noting no harmony between a turbulent and undirected intellectual growth and those momentary emotional flights of joy which delighted and yet abashed him.

Suddenly, he had found the key. The very beauties of spirit for which he hungered received the only true appreciation through the intellectual approach. Moreover, for the service of the intellectual life, spiritual beauties existed, to become, in turn, more deeply pregnant through the sensitized outlook of intellectualism.

This insight into the possibilities of the intellectual life initially gained through music, has been the dominant note sounded in the sophistries which Shaw has always used in championing the causes to which he has given his energies.

*"The Perfect Wagnerite" G. B. Shaw
p. 90

This same theory interpreted to his satisfaction the instinctive war he had waged even as a child upon conventionalities. Conventionalities are based upon outworn needs which have become maudlin sentiments, and intellectualism cannot risk the danger of even momentary stagnation because it is bound to lead to retrogression.

In this fashion, Shaw became what he has ever since been, a fierce contender for the right of untrammelled progressive change. Later, in the matured satisfaction of this discovery, Shaw, as a music critic, staunchly supported Wagner even though he has since confessed his difficulties in comprehending some of the composer's novel musical endeavors. He says:

Championship of Wagner in musical criticism

*"I myself was deeply interested in Wagner's music: and I supported him enthusiastically to the utmost of my opportunities; but I had to listen to his music and that of his successors for many years before I could say, as I can say now, that the overture to 'Tannhauser' sounds as hackneyed, as far as its chords and progressions and modulations are concerned, as the overture to 'William Tell' did forty years ago. Wagner's battle began with unprepared major ninths, which joyously blared forth in the second act of 'Tannhauser,' sounded as scandalous as

*"The Reminiscences of a Quinquagenarian"--G. B. Shaw
Proceedings of the Musical Association--37th session--1910-1911

Indirect Source--"George Bernard Shaw--Playboy and Prophet" pp298 & 299--Chapter XXIX Archibald Henderson

This same theory interpreted to his satisfaction the instinctive war he had waged even as a child upon conventionalities. Conventionalities are based upon outworn needs which have become maudlin sentiments, and intellectualism cannot risk the danger of even momentary stagnation because it is bound to lead to retrogression.

In this fashion, Shaw became what he has ever since been, a fierce contender for the right of untrammelled progressive change. Later, in the matured satisfaction of this discovery,

Championship of Wagner in musical criticism

Shaw, as a music critic, staunchly supported Wagner even though he has since confessed his difficulties in comprehending some of the composer's novel musical endeavors. He says:

**I myself was deeply interested in Wagner's music: and I supported him enthusiastically to the utmost of my opportunities; but I had to listen to his music and that of his successors for many years before I could say, as I can say now, that the overture to 'Tannhauser' sounds as hackneyed, as far as its chords and progressions and modulations are concerned, as the overture to 'William Tell' did forty years ago. Wagner's battle began with unprepared major ninths, which joyously blared forth in the second act of 'Tannhauser,' sounded as scandalous as

**"The Reminiscences of a Quinquagenarian"--G. B. Shaw
Proceedings of the Musical Association--37th session--1910-1911

Indirect Source--"George Bernard Shaw--Playboy and Prophet" pp298 & 299--Chapter XXIX Archibald Henderson

anything in Richard Strauss' 'Sinfonia Domestica' does today--- When I first heard 'Lohengrin' (third act, where the full close of the Wedding Chorus in B flat is succeeded without a note of warning by a discord belonging to the key of E natural) I literally did not know where I was when I was flung into that sharp key out of the flat one without modulation. I thought Wagner had invented some novel and extraordinary chord, undreamt of by Mozart or even by Bach, who anticipated everybody and everything in music."

In "Man and Superman" Shaw speaks of the birth of the "moral passion." John Tanner's experience is undoubtedly auto-biographical, and his words in more than one sense Shaw's own, when he says:

*"All the other passions were in me before; but they were idle and aimless--mere childish greedinesses and cruelties, curiosities and fancies, habits and superstitions, grotesque and ridiculous to the mature intelligence. When they suddenly began to shine like newly-lit flames it was by no light of their own, but by the radiance of the dawning moral passion. That passion dignified them, gave them conscience and meaning, found them a mob of appetites and organized them into an army of purposes and principles. My soul was born of that passion."

Even so, from the quiet wanderings over the furze-covered hills, from the contemplation of the Irish skies, from the purifying union of spiritual and intellectual in music, was born the moral passion in George Bernard Shaw.

*"Man and Superman"--G. B. Shaw--p. 35--Act I

anything in Richard Strauss' 'Sinfonia Domestica' does today---
When I first heard 'Lohengrin' (third act, where the full close
of the Wedding Chorus in B flat is succeeded without a note of
warning by a discord belonging to the key of E natural) I lit-
erally did not know where I was when I was flung into that sharp
key out of the flat one without modulation. I thought Wagner
had invented some novel and extraordinary chord, undreamt of by
Mozart or even by Bach, who anticipated everybody and everything
in music."

In "Man and Superman" Shaw speaks of the birth of the "mor-
al passion." John Tanner's experience is undoubtedly auto-bio-
graphical, and his words in more than one sense Shaw's own, when
he says:

"All the other passions were in me before; but they were
idle and aimless--mere childish greedinesses and cruelties,
curiosities and fancies, habits and superstitions, grotesque
and ridiculous to the mature intelligence. When they suddenly
began to shine like newly-lit flames it was by no light of
their own, but by the radiance of the dawning moral passion.
That passion dignified them, gave them conscience and meaning,
found them a mob of appetites and organised them into an army
of purposes and principles. My soul was born of that passion."

Even so, from the quiet wanderings over the lure-covered
hills, from the contemplation of the Irish skies, from the
purifying union of spiritual and intellectual in music, was
born the moral passion in George Bernard Shaw.

*"Man and Superman"--G. B. Shaw--p. 35--Act I

The early days in London were characterized by the old, stolid indifference to custom and the proverbial Shavian skepticism. Even at a period when the youth of England had not, as yet, conceived the potentialities of the, "I didn't ask to be born," attitude nowadays utilized so effectively as a buffer against parental restraint, George Bernard Shaw felt no encumbrances of filial gratitude. It gives him chuckling satisfaction to state today that he did not throw himself into the struggle for life. Rather, he threw his mother into it. He was not a staff to his father's old age: he hung on his father's coat tails. This typical irreverence for conventional family attitudes enabled Shaw to write five pages a day of original matter, and do constant daily reading at the British Museum Library.

Early literary vicissitudes in London

The first nine years of his London life, afforded him no fame as a man of letters. Indeed, his five novels reaped fifty or sixty editorial refusals and nothing more, not even a word of stimulating criticism. Nevertheless, the young author, clad in a nondescript black suit rapidly acquiring the polish and greenish sheen peculiar to old broadcloth, jauntily trod the streets of London. He divided his time between visitations to the post office with his oft-returned manuscripts, and trips to the library where he read broadly on diverse subjects. The brim of his hat kept him in perpetual dread, having an embarrassing habit of crumbling in his hand when he saluted passing ladies. This difficulty was ultimately surmounted by turning

The early days in London were characterized by the old, solid indifference to custom and the proverbial Shavian skepticism. Even at a period when the youth of England had not, as yet, conceived the potentialities of the, "I didn't ask to be born," attitude nowadays utilized so effectively as a buffer against parental restraint, George Bernard Shaw felt no encumbrances of filial gratitude. It gives him chuckling satisfaction to state today that he did not throw himself into the struggle for life. Rather, he threw his mother into it. He was not a staff to his father's old age: he hung on his father's coat tails. This typical irreverence for conventional family attitudes enabled Shaw to write five pages a day of original matter, and do constant daily reading at the British Museum Library.

Early literary vicissitudes in London

The first nine years of his London life, afforded him no fame as a man of letters. Indeed, his five novels reaped fifty or sixty editorial refusals and nothing more, not even a word of stimulating criticism. Nevertheless, the young author, clad in a nondescript black suit rapidly acquiring the polish and greenish sheen peculiar to old broadcloth, jauntily trod the streets of London. He divided his time between visitations to the post office with his oft-returned manuscripts, and trips to the library where he read broadly on diverse subjects. The prim of his hat kept him in perpetual dread, having an embarrassing habit of crumpling in his hand when he saluted passing ladies. This difficulty was ultimately surmounted by turning

the hat back to front, and then--in such undramatic circumstances, the young sceptic stumbled upon a life mission, and embraced his second true religious experience in a discovery of Socialism!

That perverse urge in Shaw which has ever been the motive power of the Shavian reforms, had caused the young Irishman to seek out companions, who like himself, were addicted to the pleasures of verbal controversy.

Developing interest in debating and Socialism

Although his knees knocked together in fright, whenever he arose to speak, he had made of himself an accomplished debater, through the harrowing practice of taking the opposing side, on any question, at any place, against any opponent. Thus, he was ready for active sponsorship of the new cause when "Das Kapital" by Karl Marx entered into the broad reading program at the Museum Library.

At the opening of the eighties, Socialism was unrecognized in England, although Karl Marx, from his little house at 41 Maitland Park Road, continued to preach the gospel to those visionaries who deigned to listen. Among the most spontaneous of his converts, was Henry M. Hyndman who immediately assembled the more advanced English men and women under the banner of Socialism.

Shaw, in the meantime, was promulgating the message in the only way he knew--another novel, which he could hardly hope would escape the ignominous fate of the other five. In "An Unsocial Socialist", he created Russia's "Lenin," forty years

the hat back to front, and then--in such undramatic circumstances, the young sceptic stumbled upon a life mission, and embraced his second true religious experience in a discovery of Socialism:

That perverse urge in Shaw which has ever been the motive power of the Shavian reforms, had caused the young Irishman to seek out companions, who like himself, were addicted to the pleasures of verbal controversy.

Developing Interest In debating and Socialism

Although his knees knocked together in fright, whenever he arose to speak, he had made of himself an accomplished debater, through the harrowing practice of taking the opposing side, on any question, at any place, against any opponent. Thus, he was ready for active sponsorship of the new cause when "Das Kapital" by Karl Marx entered into the broad reading program at the Museum Library.

At the opening of the eighties, Socialism was unrecognized in England, although Karl Marx, from his little house at 41 Maitland Park Road, continued to preach the gospel to those visionaries who deigned to listen. Among the most spontaneous of his converts, was Henry M. Hyndman who immediately assembled the more advanced English men and women under the banner of Socialism.

Shaw, in the meantime, was promulgating the message in the only way he knew--another novel, which he could hardly hope would escape the ignominious fate of the other five. In "An Unsocial Socialist", he created Hussain's "Lenin," forty years

before that visionary's actual emergence in the bloody fray of Russian Communism. The extent to which his new activity had become a genuine religious credo is exemplified in a tirade delivered by Shaw's hero, Trefusis, before the rich nobleman, Sir Charles Brandon:

*"A man cannot be a Christian: I have tried it, and found it impossible both in law and in fact. I am a capitalist and a landholder. I have railways shares, mining shares, building shares, bank shares, and stock of most kinds; and a great trouble they are to me. But these shares do not represent wealth actually in existence: they are a mortgage on the labour of unborn generations of labourers, who must work to keep me and mine in idleness and luxury."

"Sir Charles cannot obey the command of Christ: I defy him to do it. Let him give his land for a public park: only the richer classes will have leisure to enjoy it. Plant it at the very doors of the poor, so that they may at least breathe its air; and it will raise the value of the neighboring houses, and drive the poor away."

"All talk of practising Christianity, or even bare justice is at present mere waste of words. How can you justly reward the labourer when you cannot ascertain the value of what he makes, owing to the prevalent custom of stealing it?"

*"An Unsocial Socialist"--G. B. Shaw--p. 203--Chapter XV

Indirect Source--"Bernard Shaw--Playboy and Prophet"
p. 147--Chapter XVIII Archibald Henderson

before that visionary's actual emergence in the bloody fray of Russian Communism. The extent to which his new activity had become a genuine religious credo is exemplified in a tirade delivered by Shaw's hero, Trefusis, before the rich nobleman, Sir Charles Brandon:

"A man cannot be a Christian: I have tried it, and found it impossible both in law and in fact. I am a capitalist and a landholder. I have railways shares, mining shares, building shares, bank shares, and stock of most kinds; and a great trouble they are to me. But these shares do not represent wealth actually in existence: they are a mortgage on the labour of unborn generations of labourers, who must work to keep me and mine in idleness and luxury."

"Sir Charles cannot obey the command of Christ: I defy him to do it. Let him give his land for a public park: only the richer classes will have leisure to enjoy it. Plant it at the very doors of the poor, so that they may at least breathe its air; and it will raise the value of the neighboring houses, and drive the poor away."

"All talk of practicing Christianity, or even bare justice is at present mere waste of words. How can you justly reward the labourer when you cannot ascertain the value of what he makes, owing to the prevalent custom of stealing it?"

"An Unsocial Socialist"--G. B. Shaw--p. 208--Chapter XV

Indirect Source--"Bernard Shaw--Playboy and Prophet"
p. 142--Chapter XVIII Archibald Henderson

The abandoned vehemence of passages such as this one, are conclusive proof of a veritable religious ardor and missionary spirit, which Socialism had set aflame in Shaw. The vehicle which most effectively disseminated Socialistic propaganda was the Fabian Society which Shaw joined a few months after its inception. Within this body, he grew increasingly devoted to public speaking, and fired with a zealous devotion to his cause, he delivered lecture after lecture to all types of audiences, never accepting a penny beyond his expenses, as remuneration. He haunted all sorts of out-of-the-way public meetings and debates, at odd hours; any participation which savored of Socialism acting upon him as a veritable tocsin call to action.

Shaw and Fabianism

Within the temple of Fabianism, Shaw's brother missionaries were Sydney Olivier and Sidney Webb. It was not to be wondered at that three such men of advanced thinking and superior intellect should each seek the others' companionship as foils for individual intellectual achievements. Thus, it was, that the three formed the nucleus for a Marxist reading circle which used to meet regularly at the home of Arthur Wilson in Hampstead. A young Russian lady was pressed into service, and would patiently and slowly read Marx's "Capitol" in French, until some point mentioned, would bring one or the other of the young Fabians to his feet in argument--argument sure to be repudiated by his companions. In this way, Shaw gained an excellent grounding in

Friendship with Sidney Webb and Sydney Olivier

Marx's theories, becoming thoroughly cognizant with the weak and the easily defendable policies advocated.

Strangely enough, not until Socialism compelled him, had Shaw evinced the slightest interest in economics. Then, as his own Socialistic theories began to evolve, he recognized the necessity for sturdy economic intelligence. He flung himself headlong into a most exhausting economic survey, joining a circle of young men which later blossomed into The Royal Economic Society. The atmosphere of this society was purely controversial, and by this testing out of each others' intellectual metal, they thrashed their way through many an involved calculation to ultimate comprehension.

Every Sunday night, Shaw gave lectures on a subject he wished to understand fully himself. As he talked audaciously, without notes, the comprehension of some ticklish economic theory would flash upon him, impelled by the vitality of the words he uttered, and the blurred picture would outline sharply before him.

For the Fabian Society, Shaw did all the odd jobs which no one else would undertake. He performed inestimable service for the society by drafting in the witty conciseness of his literary style, the ideas with which his colleagues mentally grappled, but could not adequately express. He encouraged, in the old mischievous spirit of irreverence, the frequent antagonisms of his fellow Fabians, and sponsored a gay hilarity at the regular meetings, not exactly akin to the severe attitude

Marx's theories, becoming thoroughly cognizant with the weak and the easily defendable policies advocated.

Strangely enough, not until Socialism compelled him, had Shaw evinced the slightest interest in economics. Then, as his own Socialistic theories began to evolve, he recognized the necessity for sturdy economic intelligence. He flung himself headlong into a most exhausting economic survey, joining a circle of young men which later blossomed into The Royal Economic Society. The atmosphere of this society was purely controversial, and by this testing out of each others' intellectual metal, they threshed their way through many an involved calculation to ultimate comprehension.

Every Sunday night, Shaw gave lectures on a subject he wished to understand fully himself. As he talked audaciously, without notes, the comprehension of some ticklish economic theory would flash upon him, impelled by the vitality of the words he uttered, and the blurred picture would outline sharply before him.

For the Fabian Society, Shaw did all the odd jobs which no one else would undertake. He performed inestimable service for the society by dratting in the witty conciseness of his literary style, the ideas with which his colleagues mentally grappled, but could not adequately express. He encouraged, in the old misbehavous spirit of irreverence, the frequent outrageousness of his fellow Fabians, and sponsored a gay hilarity at the regular meetings, not exactly akin to the severe solitude

of ideal Fabianism. To vindicate himself from the charge of heresy, Shaw stated with the old irreverent chuckle:

*"If our debates are to be kept wholesome, they cannot be too irreverent, or too critical. And the irreverence, which has become traditional with us, comes down from those early days when we often talked such nonsense that we could not help laughing at ourselves."

Yet the irreverence was never for the religion itself. These young men gave to the Socialistic scheme, a depth of sacred ardor seldom equalled by the devotees of our churches. However, they did subject to ridicule their own facetious interpretations of Socialism, delighting to tear to shreds the carefully propounded arguments of a fellow Fabian, yet giving thoughtful countenance to the remnants of the fabric which would not perforce be torn apart. The hot fire of ridicule tested effectively the saneness of many a theory before it became a definite principle of approved Fabianism.

It was among the Fabians, that Shaw first warmed to the religious principle of fellowship. True religious faith must perforce be alive with friendship. Confucius, Mohammed, Buddha, Christ, all leaned for strength upon the disciples they had converted, and working together with a vision, achieved mutual loyalties granted only to those who battle side by side for a cause

*"The Fabian Society--Its Early History"**Fabian Tract No. 41 (This paper was read at a conference of the London and provincial Fabian Societies at Essex Hall, London, Feb. 6, 1892.)
Indirect Source: "George Bernard Shaw--Playboy and Prophet" pp 173 & 174 Chap. XXI Archibald Henderson

of ideal Fabianism. To vindicate himself from the charge of heresy, Shaw started with the old irreverent chuckle:

*"If our debates are to be kept wholesome, they cannot be too irreverent, or too critical. And the irreverence, which has become traditional with us, comes down from those early days when we often talked such nonsense that we could not help laughing at ourselves."

Yet the irreverence was never for the religion itself. These young men gave to the Socialistic scheme, a depth of sacred ardor seldom equalled by the devotees of our churches. However, they did subject to ridicule their own fanciful interpretations of Socialism, delighting to tear to shreds the carefully propounded arguments of a fellow Fabian, yet giving thoughtful countenance to the remnants of the fabric which would not perforce be torn apart. The hot fire of ridicule tested effectively the soundness of many a theory before it became a definite principle of approved Fabianism.

It was among the Fabians, that Shaw first warned to the religious principle of fellowship. True religious faith must perforce be alive with friendship. Confucius, Mohammed, Buddha, Christ, all leaned for strength upon the disciples they had converted, and working together with a vision, achieved mutual loyalties granted only to those who battle side by side for a cause

*"The Fabian Society--Its Early History"*Fabian Tract No. 41 (This paper was read at a conference of the London and provincial Fabian Societies at Essex Hall, London, Feb. 6, 1892.)

Indirect Source: "George Bernard Shaw--Playboy and Prophet" pp 173 & 174 Chap. XII Archibald Henderson

in which they believe. Just so, Shaw discovered the comfort of friendship in Socialism, when he clove to Sidney Webb and Sydney Olivier. He has stated: "Quite the cleverest thing I ever did in my life was to force my friendship on Sidney Webb, to extort his and keep it."

To be sure, with his customary irreverence, Shaw felt called upon to speak of this friendship as a mere matter of convenience, but the relationships between the two men, based upon mutual respect and shoulder-to-shoulder combat, were deeply and sincerely affectionate.

It was Shaw's religious privilege, also, to edit the Bible of Socialistic principles, "Fabian Essays." This series of socialistic and economic tracts was the joint undertaking of seven members of the Executive Council, but it was Shaw who corrected, added, clipped and vivified, in addition to writing long explanatory prefaces to three successive editions of the work.

Publishing of "Fabian Essays"

Shaw's Socialistic creed had undergone several times, the metamorphosis of his own advanced thinking, yet the principles he sponsors today, are a direct evolution of those early conceptions influenced, of course, by the discipline of historic factors and their social trailings.

Shavian Socialism

Shaw believes that barriers erected between social classes are responsible for the degradation of our civilization. He contends that we should sponsor equality of income, and desist from

Removal of class barriers

Equality of income

in which they believe. Just so, Shaw discovered the comfort of friendship in Socialism, when he clove to Sidney Webb and Sydney Olivier. He has stated: "Quite the cleverest thing I ever did in my life was to force my friendship on Sidney Webb, to extort his and keep it."

To be sure, with his customary irreverence, Shaw felt called upon to speak of this friendship as a mere matter of convenience, but the relationship between the two men, based upon mutual respect and shoulder-to-shoulder combat, were deeply and sincerely affectionate.

It was Shaw's religious privilege, also, to edit the Bible of Socialistic principles, "Fabian Essays." This series of socialistic and economic tracts was the joint undertaking of seven members of the Executive Council, but it was Shaw who corrected, added, clipped and vivified, in addition to writing long explanatory prefaces to three successive editions of the work.

Publishing of "Fabian Essays"

Shaw's Socialistic creed had undergone several times, the metamorphosis of his own advanced thinking, yet the principles early conceptions influenced, of course, by the disciplins of historic factors and their social trainings.

Shavian Socialism be sponsors today, are a direct evolution of those

Shaw believes that barriers erected between social classes are responsible for the degradation of our civilization. He contends that we should abon-

Removal of class barriers

Equality of income nor equality of income, and desist from

shouting triumphantly about man's equal opportunities. The equal division of the national income, regardless of ability, is a necessity, if social barriers are to be effectively demolished. He furthermore lauds the Socialistic conception of compulsory labor for every soul, and advances the idea of the "Leisure State." This theory embodies the plan of at least eight hours of free time for every person, whereby the degrading slavery of the "human machine" may be eliminated. In his leisure, a citizen might exercise and develop abilities which he is not able to demonstrate in his actual employment. Such creative endeavor would elevate his life above the drudgery of gainful occupation, while at the same time, affording pleasure to his fellows.

Development of the Leisure State idea

If we reconsider our previously outlined definition of the modern religion, it will be obvious that Shaw's ardor for the uplift of humanity through Socialism was truly a sacred urge, and even today, when his religion has evolved into a highly meta-physical and philosophical instrument, there is, nevertheless, room--copious room for the holy doctrine of Socialism, which is, indeed, an integral part of the Theory of Creative Evolution, designated by Shaw today as his religion. How truly Shaw's religion has been a living, growing organism, free from the stagnation of the usual religious faith which withers in adolescent days upon the threshold of the Sunday School, for lack of conscious endeavor toward religious growth!

As a socialist, Shaw has always been a matter-of-fact,

shouting triumphantly about man's equal opportunities. The equal division of the national income, regardless of ability, is a necessity, if social barriers are to be effectively demolished. He furthermore lauds the Socialistic conception of compulsory labor for every soul, and advances the idea of the "Leisure State." This theory embodies the plan of at least eight hours of free time for every person, wherefby the degrading slavery of the "human machine" may be eliminated. In his leisure, a citizen might exercise and develop abilities which he is not able to demonstrate in his actual employment. Such creative endeavor would elevate his life above the drudgery of painful occupation, while at the same time, affording pleasure to his fellows.

Development of the Leisure State idea

If we reconsider our previously outlined definition of the modern religion, it will be obvious that Shaw's ardor for the uplift of humanity through Socialism was truly a sacred urge, and even today, when his religion has evolved into a highly meta-physical and philosophical instrument, there is, nevertheless, room--copious room for the holy doctrine of Socialism, which is, indeed, an integral part of the Theory of Creative Evolution, designated by Shaw today as his religion. How truly Shaw's religion has been a living, growing organism, free from the stagnation of the usual religious faith which withers in adolescent days upon the threshold of the Sunday School, for lack of conscious endeavor toward religious growth!

As a socialist, Shaw has always been a matter-of-fact,

economic progressive. He has no use for what he terms as "romantic Socialism." There is nothing of metaphysics in his stern insistence upon basic economic improvement as a starting point for contentment of the spirit. Shaw, however, is essentially a dreamer of dreams for other men's realization. It has been suggested that his delight in the friendships of men like Benito Mussolini and Gene Tunney has been based upon an appreciation that here are men who have actually come to grips with problems which he merely muses upon.

This theory, although advanced in a scurrilous attitude, is far from being detrimental to Shaw's endeavors for human betterment. Before the deed, must ever come the dream; without vision, there is nothing to realize.

It was, indeed, the factual, bed-rock nature of effective Socialism which drove Shaw to supplementary activities, ready, as he then was, for philosophic contemplation. Physical facts were indeed facts, but pleasant or unpleasant, they were alterable through the medium of mental and physical application. He had proved that by his activities in Socialism. Plainly, it would be possible to speculate effectively upon a higher plane. Surely, with vision and imagination, a man could arrive at vital conclusions about life, which would be the products of pure thought and mental concentration. Here, then, we note Shaw's decided swerve toward the metaphysical as the urge of a philosopher stirred within him. Here, then, was the definite surrender to the spiritual and intangible

Shaw's leanings toward Philosophy

economic progressive. He has no use for what he terms as "To-
mantic Socialism." There is nothing of metaphysics in his
stern insistence upon basic economic improvement as a starting
point for contentment of the spirit. Shaw, however, is essen-
tially a dreamer of dreams for other men's realization. It has
been suggested that his delight in the friendships of men like
Benito Mussolini and Gene Tunney has been based upon an appre-
ciation that here are men who have actually come to grips with
problems which he merely muses upon.

This theory, although advanced in a countless attitude,
is far from being detrimental to Shaw's endeavors for human
betterment. Before the deed, must ever come the dream; without
vision, there is nothing to realize.

It was, indeed, the factual, bed-rock nature of effective
Socialism which drove Shaw to supplementary activities, ready,
as he then was, for philosophic contemplation.

Shaw's leanings toward Philosophy

Physical facts were indeed facts, but pleasant
or unpleasant, they were alterable through the medium of mental
and physical application. He had proved that by his activities
in Socialism. Plainly, it would be possible to speculate ef-
fectively upon a higher plane. Surely, with vision and imagina-
tion, a man could arrive at vital conclusions about life, which
would be the products of pure thought and mental concentration.
Here, then, we note Shaw's decided swerve toward the metaphysi-
cal as the urge of a philosopher stirred within him. Here,
then, was the definite surrender to the spiritual and intangible

contentment which he had felt momentarily in his passion for music, and again in the urge for human betterment which prompted his socialistic endeavors. Now, in the rare intellectualism of philosophy, he sensed the outline of an intelligible religion.

Consideration of Darwinism

Thus, to the field of biology, impelled undoubtedly by the findings of Darwin, Shaw next turned his attention. In accordance with his usual method of attacking intellectual pursuits, the interest in Darwinism occasioned long hours of investigation, reading and careful study, accompanied by rejection, revision or temporary mental flux. Shaw was not handicapped as were many people, upon the advent of Darwinism, by the belief that he was dealing with an absolutely novel idea in the Theory of Evolution. He was well aware that the famed grandfather of Charles Darwin, Erasmus Darwin, himself, had dealt with this very theory, pointing out conclusively by many an example, that the varying colors, skins and feathers of birds and animals had been constantly modified as adaptation to environment and circumstance. Finally, Erasmus Darwin had stated emphatically:

*"The world has been evolved, not created: it has arisen little by little from a small beginning, and has increased through the activity of the elemental forces embodied in itself, and so has rather grown than come into being at an almighty

*"Back to Methuselah" George Bernard Shaw
pp. 21 & 22 Preface

contentment which he had felt momentarily in his passion for music, and again in the urge for human betterment which prompted his socialistic endeavors. Now, in the rare intellectualism of philosophy, he sensed the outline of an intelligible relation.

Thus, to the field of biology, impelled undoubtedly by the Consideration of Darwin findings of Darwin, Shaw next turned his attention. In accordance with his usual method of attacking intellectual pursuits, the interest in Darwinism occasioned long hours of investigation, reading and careful study, accompanied by rejection, revision or temporary mental flux. Shaw was not bandicapped as were many people, upon the advent of Darwinism, by the belief that he was dealing with an absolutely novel idea in the Theory of Evolution. He was well aware that the famed grandfather of Charles Darwin, Erasmus Darwin, himself, had dealt with this very theory, pointing out convincingly by many an example, that the varying colors, skins and feathers of birds and animals had been constantly modified as adaptation to environment and circumstance. Finally, Erasmus Darwin had stated emphatically:

"The world has been evolved, not created: it has arisen little by little from a small beginning, and has increased through the activity of the elemental forces embodied in itself, and so has rather grown than come into being at an almighty

word. What a sublime idea of the infinite might of the great Architect, the Cause of all causes, the Father of all fathers, the Ens Entium! For, if we would compare the Infinite, it would surely require a greater Infinite to cause the causes of effects, than to produce the effects themselves."

Shaw, likewise, was familiar with the metaphysical findings of Lamarck, that French soldier with the scholarly brain of the genius. Lamarck stated that "species were an illusion produced by the shortness of our individual lives, and that they were constantly changing and melting into one another and into new forms as surely as the hand of a clock is continually moving, though it moves so slowly that it looks stationary to us."

The theory of Evolution itself, then, was entirely familiar to Shaw, but Charles Darwin's conception of the "method" of Evolution was irksomely disturbing. It somehow was not satisfying, and the young man flung himself into concentrated study of Darwin's findings, realizing fully, as he has often declared since, that "you must know a devil of a lot about a subject to be able to make fun of it."

In those days, it was demanded that religion explain the cause of the universe and the happenings upon it. The world was thought of as the product of God's hands. God became the Cause of all the joys and sorrows, of all the abundance and famine, of all the sickness and health. The earth was manufactured--for what purpose nobody explained. There seemed to be no ultimate reason, moreover, why God should people his

world with puny man. Nobody had conceived the idea that the universe might have made itself, just as it is constantly remodelling itself, in a manner quite evident to even the least rational of thinkers. Religion, then, at this period, consisted of nothing more or less, than a trembling semi-faith in a powerful being who could raise up or strike down at will, the silly mortals he had made. This was a God who did not even respect those he had created, sufficiently to give them a hint of the big plan he might have in contemplation. This was pseudo-religion based upon fear, and such a condition existed widely in England a brief sixty years ago.

Shaw is fond of relating the consternation rife at a bachelor gathering of professional men upon an evening in 1878. The sceptical young Socialist, irreligious as ever, offered to confess verbally to this mythical God that he was an Atheist, and challenge the Almighty to strike him dead at the end of five minutes, if he really existed and frowned upon Atheism. Bedlam prevailed, and a great shout of protest went up. Indeed, the guests threatened to leave their host alone with Shaw, to suffer the wrath of God, were the challenge verbally stated. Shaw was earnestly solicited by his fearful host to forego the experiment, but several of the guests breathed easily, only after the crucial five minutes had been safely passed. Such a God of violence and destruction, cruel and vindictive, who could upset the universe on no provocation whatsoever, held in check, the intellects of some of the cleverest men of the century.

Charles Darwin, with his theory of Circumstantial Selection advanced his views upon the method of Evolution in a manner which had especial appeal to the masses. Darwin contended that there were, in all probability, three ways in which a particular type of animal might be evolved. In the first place, because of some natural, definite life desire necessary for adequate existence, the animal might himself will a change; gradually evolving bodily requisites to make his physical mechanism more satisfactory. So, the giraffe, finding a stimulating quality in the tender top leaves of a tree, had willed himself a neck of exceptional length through constant trying and stretching.

Wide adoption of Darwin's theory

A second theory of the evolutionary method was especially rational to the nineteenth century thinker. It was conceivable that some visionary of a breeder or creator should mate creatures with a definite purpose of type creation.

However, Darwin based his case upon a third method which he entitled Circumstantial Selection. He advanced the theory that Evolution depends upon a series of accidents. Circumstances, periodically occurring, make it impossible for any but select types to sustain life. These types, producing constantly their own kinds, are being ever reacted upon by accidental factors over which they have no control. The giraffe is the animal commonly utilized for illustrating this theory. If the common height of the giraffe is five feet; after a time, all the trees will be bereft of foliage to a point five feet from the ground,

Charles Darwin, with his theory of Circumstantial Selection advanced his views upon the method of Evolution in a manner which had especial appeal to the masses. Darwin contended that there were, in all probability, three ways in which a particular type of animal might be evolved. In the first place, because of some natural, definite life desire necessary for adequate existence, the animal might himself will a change; gradually evolving bodily requisites to make his physical mechanism more satisfactory. So, the giraffe, finding a stimulating quality in the tender top leaves of a tree, had willed himself a neck of exceptional length through constant trying and stretching.

A second theory of the evolutionary method was especially rational to the nineteenth century thinker. It was conceivable that some visionary of a breeder or creator should mate creatures with a definite purpose of type creation.

However, Darwin based his case upon a third method which he entitled Circumstantial Selection. He advanced the theory that evolution depends upon a series of accidents. Circumstances, periodically occurring, make it impossible for any but select types to sustain life. These types, producing constantly their own kinds, are being ever reacted upon by accidental factors over which they have no control. The giraffe is the animal commonly utilized for illustrating this theory. If the common height of the giraffe is five feet; after a time, all the trees will be bereft of foliage to a point five feet from the ground.

### Wide adoption of Darwin's theory

due to the foraging activities of the giraffes. After that, only the giraffes with necks of superior elasticity will be able to sustain life. They will unite with mates who, in their turn, can easily reach food. The progeny, thus bred, will have developed longer and longer necks as the leaves retreat heavenward; and the short-necked little runts of the giraffe family will have completely perished, leaving a race of super-necked animals.

Yet, this is all due to the blind urge to satisfy hunger--all due to an accident--the failure of the available giraffe food supply.

Darwin's theory captured the imagination of his century. People could easily conceive of his findings. They themselves were constantly stepping in to play "accident" in the breeding of farm animals, and in the process of floral culture. Breeders were forever exerting a "Selection from Without." Darwin's theory of accidents simply outlined on "a large scale what they themselves were doing on very small scales."

Moreover, the Humanitarians were sincerely relieved by Darwin's Circumstantial Selection, since it accounted for the problem of evil in the world, even though, at the same time, it destroyed the omnipotence of God. It was far more pleasant to think of flood, fire and earthquake as colossal accidents rather than to attribute them to the malicious cruelty of an unreasoning God.

Darwinism, likewise, appealed to the Socialist because of

the tremendous influence it placed upon environment. This conception, the Socialist was reiterating constantly in his endeavor to create a decent condition of existence for the largest number of people possible. The Socialistic Robert Owen had added prestige to this war cry for finer social environment, by conducting an experiment upon factory children, showing a surprising physical and mental improvement produced in the youngsters by circumstances changed for the better.

Although, then, Darwinism seemed to be satisfactory to many of the thinkers of its period, it utterly failed, even with its emphasis upon social betterment, to convert George Bernard Shaw. In the first place, he saw clearly what many of the Darwinian exponents neglected to notice, that the Theory of Circumstantial Selection was bound to deprive thinking society of a God, and leave nothing but an "accident" in God's place. The cause and purpose of life were fleeing from the universe before Darwinism; and without a purpose, man would exist in a void bereft of moral responsibility. At a time when erstwhile God-fearing men were drawing deep breaths of relief in a new-found, Godless freedom, Shaw was envisioning the bleakness of a time, not far off, when mortals would live through their days in despair because belief in a motive power was dead. So it would be, if, as Darwin said, the march of life was just one vast, blind accident with no definite purpose, no vision, no intelligence and no design.

To Shaw, the raw point of the Darwinian theory was its

the tremendous influence it placed upon environment. This conception, the Socialist was reiterating constantly in his endeavor to create a decent condition of existence for the largest number of people possible. The Socialistic Robert Owen had added prestige to this war cry for finer social environment, by conducting an experiment upon factory children, showing a surprising physical and mental improvement produced in the young-sters by circumstances changed for the better.

Although, then, Darwinism seemed to be satisfactory to many of the thinkers of its period, it utterly failed, even with its emphasis upon social betterment, to convert George Bernard Shaw. In the first place, he saw clearly what many of the Darwinian exponents neglected to notice, that the Theory of Circumstantial Selection was bound to deprive thinking society of a God, and leave nothing but an "accident" in God's place. The cause and purpose of life were fleeing from the universe before Darwinism; and without a purpose, man would exist in a void bereft of moral responsibility. At a time when erstwhile God-fearing men were drawing deep breaths of relief in a new-found, Godless freedom, Shaw was envisioning the bleakness of a time, not far off, when mortals would live through their days in despair because belief in a motive power was dead. So it would be, if, as Darwin said, the march of life was just one vast, blind accident with no definite purpose, no vision, no intelligence and no design.

To Shaw, the raw point of the Darwinian theory was its

absolute repudiation of the effectiveness of human will and desire. In this dissatisfaction, Shaw was influenced by Samuel Butler who reacted furiously against Darwin, and stated with accuracy, that Darwin had "banished mind from the universe."

Banishment of human will in Darwinian Theory

Darwinians were going on the assumption that in a world in which every creature has an organ especially adapted to every function, Circumstantial Selection alone--a chapter of accidents--was responsible. No wishing or willing or striving of individuals for greater proficiency had any effect upon an evolving organism.

There is an abyss of fatalistic horror waiting for him who embraces such a theory. It denies all the nobler qualities of mankind. Intelligence, endeavor, purpose, pursuit of beauty become as naught when we consider that a mere accident may sweep them aside as pitilessly as it crushes the corporal bodies of men in its path. All the willing and eager desire of man as an individual, fails to transcend his decease in racial aspiration, but suffers extinction with his body. For man, there is no chance of improvement because improvement can only be caused by some blundering accident over which neither man nor an omnipotent being has any jurisdiction. Against this theory fraught with fatalism, Shaw rails aloud:

*I have not escaped from a literal belief in the Book of

*"George Bernard Shaw--Playboy and Prophet"
p. 687--Chapter LV Archibald Henderson

absolute repudiation of the effectiveness of human will and de-

Banishment of Human Will in Darwinian Theory

sire. In this dissertation, Shaw was influenced by Samuel Butler who reacted furiously against Darwin, and stated with accuracy, that Darwin had "banished mind from the universe."

Darwinians were going on the assumption that in a world in which every creature has an organ especially adapted to every function, Circumstantial Selection alone--a chapter of accidents--was responsible. No wishing or willing or striving of individuals for greater proficiency had any effect upon an evolving organism.

There is an abyss of fatalistic horror waiting for him who embraces such a theory. It denies all the nobler qualities of mankind. Intelligence, endeavor, purpose, pursuit of beauty become as naught when we consider that a mere accident may sweep them aside as pitilessly as it crushes the corporal bodies of men in its path. All the willing and eager desire of man as an individual, fails to transcend his decease in fractal aspiration, but suffers extinction with his body. For man, there is no chance of improvement because improvement can only be caused by some blundering accident over which neither man nor an omnipotent being has any jurisdiction. Against this theory fraught with fatalism, Shaw rails aloud:

"I have not escaped from a literal belief in the Book of

*"George Bernard Shaw--Playboy and Prophet"
p. 687--Chapter IV Archibald Henderson

Genesis only to fall back into the gross blindness of seeing nothing in the world but the result of natural selection operating on a chapter of accidents, which is popular Darwinism."

In the depression of this futility, Shaw turned back to the hopeful Lamarck who bases his whole case for Evolution upon conscious purpose and will.

Embracing of Lamarckian Theory

Lamarck has pointed out that wherever a living organism is imbued with the necessity for the creation of new tissue, it ultimately achieves that goal. As the prize fighter can acquire new muscle when stimulated by prospects of an important bout, so, through evolutionary necessity and ceaseless willing, can the fish acquire gills and fins for the water, while man wills legs to walk the earth, and lungs with which to breathe its air. The method of Evolution, then, according to Lamarck, becomes a creative purpose originating in the individual desire itself. Man's personal will, the component of his racial will, is the all-dominating cause for the trend of evolutionary movement in his species. As Lamarck contended, if you have no eyes, and the desire to see is strong within you, eyes you will gain. If nourishment is denied you, except at a height of seven feet from the ground, you will acquire, by fierce concentration, a length of neck, convenient to the acquisition of food.

Lamarckian belief in importance of will

The child, learning to walk, is unconsciously imbued with the will to proceed with the same rapidity as the grown ups about him, who overtake his futile crawling upon every occasion.

Genesis only to fall back into the gross blindness of seeing nothing in the world but the result of natural selection operating on a chapter of accidents, which is popular Darwinism."

In the depression of this futility, Shaw turned back to

Embracing of Lamarckian Theory

the hopeful Lamarck who bases his whole case for Evolution upon conscious purpose and will.

Lamarck has pointed out that wherever a living organism is imbued with the necessity for the creation of new tissue, it ultimately achieves that goal. As the prize fighter can acquire

Lamarckian belief in importance of will

new muscle when stimulated by prospects of an important bout, so, through evolutionary necessity and ceaseless willing, can the fish acquire gills and fins for the water, while man wills legs to walk the earth, and lungs with which to breathe its air. The method of Evolution, then, according to Lamarck, becomes a creative purpose originating in the individual desire itself. Man's personal will, the component of his racial will, is the all-dominating cause for the trend of evolutionary movement in his species. As Lamarck contended, if you have no eyes, and the desire to see is strong within you, eyes you will gain. If nourishment is denied you, except at a height of seven feet from the ground, you will acquire, by fierce concentration, a length of neck, convenient to the acquisition of food.

The child, learning to walk, is unconsciously imbued with the will to proceed with the same rapidity as the grown ups about him, who overtake his futile crawling upon every occasion.

He, at last, holds himself erect and walks as a matter of willing and normal desire. Such an act, first performed consciously, becomes at length an automatic habit. Moreover, the child has created some new muscular tissue as an accompanying organ, simply by hard willing.

Although a man may be an apt ice skater, his son is not born with the ability to skim over the ice in loops, double curves and figure H's. No, indeed, the son relapses, not to the beginning of the skating procedure, but to a point which no human being may distinguish from the beginning. The grandson repeats the same procedure, his beginning being in an infinitesimal measure advanced over that of his father. Thus, the evolutionary process continues, not even apparent as evolution to thousands of years of life, because it is so very gradual.

On the other hand, after habits have been acquired, they become so deeply imbedded that they must automatically be continued even at the expense of individual extinction. The baby, upon entering the world, opens his mouth to cry, and with this act, fills his lungs with air, thus first launching the lifelong habit of breathing. There are other ways in which life could be sustained than by the operation of lungs, but the racial will has been passed on to him as a habit which now he cannot evade.

It is feasible to believe that many thousand years of expert and fierce willed ice-skaters in direct succession, might produce a child, born with the muscular development, control,

He, at last, holds himself erect and walks as a matter of willing and normal desire. Such an act, first performed consciously, becomes at length an automatic habit. Moreover, the child has created some new muscular tissue as an accompanying organ, simply by hard willing.

Although a man may be an apt ice skater, his son is not born with the ability to skim over the ice in loops, double curves and figure H's. No, indeed, the son relapses, not to the beginning of the skating procedure, but to a point which no human being may distinguish from the beginning. The grandson repeats the same procedure, his beginning being in an infinitesimal measure advanced over that of his father. Thus, the evolutionary process continues, not even apparent as evolution to thousands of years of life, because it is so very gradual.

On the other hand, after habits have been acquired, they become so deeply imbedded that they must automatically be continued even at the expense of individual extinction. The baby, upon entering the world, opens his mouth to cry, and with this act, fills his lungs with air, thus first launching the lifelong habit of breathing. There are other ways in which life could be sustained than by the operation of lungs, but the racial will has been passed on to him as a habit which now he cannot evade.

It is feasible to believe that many thousand years of expert and fierce willed ice-skaters in direct succession, might produce a child, born with the muscular development, control,

poise, and inborn knowledge of ice-skating which would render the act as natural as walking--a mere habit. These uncontrolled habits of man, then, such as breathing, digesting his food, and pumping blood with his heart, came to him gradually through the concentrated desire of innumerable, far-reaching chains of ancestors. Subsequent ancestors, clinging to the fruits of the ancestral will, have endowed modern man with these processes as habits over which he has lost control. The sole way in which he can change or modify these habitual functions, is to launch, by willing, a campaign of evolutionary metamorphosis. Sometime, in future ages, too dim for conception, the change he desires will suddenly materialize in created being.

Shaw utilizes this novel idea extensively in "Back to Methuselah." He causes the Serpent to speak with Eve in the following dialogue:

*"Eve--How can I create out of nothing?"

"The Serpent--Everything must have been created out of nothing. Look at that thick roll of hard flesh on your strong arm! That was not always there: you could not climb a tree when I first saw you. But you willed and tried and willed and tried; and your will created out of nothing the roll on your arm until you had your desire, and could draw yourself up with one hand and seat yourself on the bough that was above your head."

"Eve--That was practice."

*"Back to Methuselah" pp. 9 & 10 — G. B. Shaw Act I

poise, and inborn knowledge of ice-skating which would render the act as natural as walking--a mere habit. These uncontrolled habits of man, then, such as breathing, digesting his food, and pumping blood with his heart, came to him gradually through the concentrated desire of innumerable, far-reaching chains of ancestors. Subsequent ancestors, clinging to the fruits of the ancestral will, have endowed modern man with these processes as habits over which he has lost control. The sole way in which he can change or modify these habitual functions, is to launch, by willing, a campaign of evolutionary metamorphosis. Sometime, in future ages, too dim for conception, the change he desires will suddenly materialize in created being.

Shaw utilizes this novel idea extensively in "Back to Methuselah." He causes the Serpent to speak with Eve in the following dialogue:

*"Eve--How can I create out of nothing?"

"The Serpent--Everything must have been created out of nothing. Look at that thick roll of hard flesh on your strong arm: That was not always there: you could not climb a tree when I first saw you. But you willed and tried and willed and tried; and your will created out of nothing the roll on your arm until you had your desire, and could draw yourself up with one hand and seat yourself on the bough that was above your head."

"Eve--That was practice."

*"Back to Methuselah" G. B. Shaw
pp. 9 & 10 Act I

"The Serpent--Things wear out by practice: they do not grow by it. Your hair streams in the wind as if it were trying to stretch itself further and further. But it does not grow longer for all its practice in streaming because you have not willed it so. When Lilith told me what she had imagined in our silent language (for there were no words then) I bade her desire it and will it; and then, to our great wonder, the thing she had desired and willed created itself in her under the urging of her will. Then I, too, willed to renew myself as two instead of one; and after many days the miracle happened, and I burst from my skin with another snake interlaced with me; and now there are two imaginations, two desires, two wills to create with."

The "will phase" of the Lamarckian theory appealed to Shaw. It delighted him to note that, contrary to Darwin's expulsion of will from the universe, Lamarck had placed all hope, all faith upon the desire of man to evolve splendidly. The purpose of life and the method of Evolution alike, lay in the will of man. It was a compliment and a challenge as well, to believe that the power which had created him, depended upon man for his own superior evolution. If man could be evolved from the monkey when the monkey was inferior, man must become ever superior, or he will cease to exist. As Shaw says:

*"Nature holds no brief for the human experiment: it must stand or fall by its results. If man will not serve, nature

*"Back to Methuselah" G. B. Shaw
p. 17 Preface

"The Serpent--Things wear out by practice: they do not grow by it. Your hair streams in the wind as if it were trying to stretch itself further and further. But it does not grow longer for all its practice in streaming because you have not willed it so. When Lilith told me what she had imagined in our silent language (for there were no words then) I bade her desire it and will it; and then, to our great wonder, the thing she had desired and willed created itself in her under the urging of her will. Then I, too, willed to renew myself as two instead of one; and after many days the miracle happened, and I burst from my skin with another snake interlaced with me; and now there are two imaginations, two desires, two wills to create with."

The "will phase" of the Lamarckian theory appealed to Shaw. It delighted him to note that, contrary to Darwin's expulsion of will from the universe, Lamarck had placed all hope, all faith upon the desire of man to evolve splendidly. The purpose of life and the method of Evolution alike, lay in the will of man. It was a compliment and a challenge as well, to believe that the power which had created him, depended upon man for his own superior evolution. If man could be evolved from the monkey when the monkey was inferior, man must become ever superior, or he will cease to exist. As Shaw says:

*"Nature holds no brief for the human experiment: it must stand or fall by its results. If man will not serve, nature

*"Back to Methuselah" G. B. Shaw
Preface p. 17

will try another experiment."

This theory of the omnipotence of the will, likewise, gave rise to the Shavian idea of voluntary longevity. Since man dies at the age of three score years and ten, before he can leave more than an infinitesimal imprint of civilization in the evolutionary march, it is evident that man's life-span of usefulness is far too short for the mission of increasing superiority with which he is concerned. Higher evolution is being constantly hindered by the erratic flinging of the life torch from generation to generation. The fulfillment of the human race and its aspirations is being retarded by a mankind which is cursed by the habit of dying too soon! If, through the ages, man has lost the courage to live beyond a short span of seventy years, and has willed himself to extinction then; dying at seventy or thereabouts has become nothing more or less than a habit--a habit which man can overcome, if he but will himself a longer life span. If he can fix his life at three score years and ten, he can fix it a hundred or a thousand years.

Shaw's sponsorship of voluntary longevity

This theory of voluntary longevity, at first, sounds like a flight of absurd fancy, but certainly, a background of rationality is behind it. There is scarcely a phase of our modern existence which does not pander to our habit of dying at seventy, thereby strengthening the individual and popular will against longer life. Our life insurance companies regard seventy as a life average; our pension ages range

General emphasis on death among humanity

will try another experiment."

This theory of the omnipotence of the will, likewise, gave rise to the Shavian idea of voluntary longevity. Since man dies at the age of three score years and ten, before he can leave more than an infinitesimal imprint of civilization in the evolutionary march, it is evident that man's life-span of usefulness is far too short for the mission of increasing superiority with which he is concerned. Higher evolution is being constantly hindered by the erratic flinging of the life torch from generation to generation. The fulfillment of the human race and its aspirations is being retarded by a mankind which is cursed by the habit of dying too soon: If, through the ages, man has lost the courage to live beyond a short span of seventy years, and has willed himself to extinction then; dying at seventy or thereabouts has become nothing more or less than a habit--a habit which man can overcome, if he but will himself a longer life span. If he can fix his life at three score years and ten, he can fix it a hundred or a thousand years.

Shaw's sponsorship of voluntary longevity

This theory of voluntary longevity, at first, sounds like a flight of absurd fancy, but certainly, a background of reflection is behind it. There is scarcely a phase of our modern existence which does not pander to our habit of dying at seventy, thereby strengthening the individual and popular will against longer life. Our life insurance companies regard seventy as a life average; our pension ages range

General emphasis on death among humanity

anywhere from sixty to seventy years; our business men retire to their palatial estates at sixty-five, to kill themselves by too much drinking and golf, while seventy brings to the ordinary middle class man a few scant years of continual, useless puttering.

By popular countenance, a man of seventy has lost his usefulness, and when a man is no longer useful, he instinctively loses his respect for himself as a bearer of the life torch of increasing human superiority. So, in some far distant past era, man lost the courage to live, and willed the dousing of the flame, perhaps becoming tired of the struggle at increasingly early periods, until seventy years constitutes modern man's inherited desire for a life span.

Yet, man at seventy is a mere child, when one considers the greatness of the work he is performing--the struggle to become ever superior. By dying in his youth, he is depriving himself, his fellows and the motive power behind him, of the matured product of his brain and hand. So, in "Back to Methuselah," Mrs. Lutestring who is two hundred and seventy-four speaks thus:

Necessity for longer life span in personal realization

*"I married again on my hundred and first birthday. But of course I had to marry an elderly man; a man over sixty. He was a great painter. On his deathbed he said to me, 'It has taken me fifty years to learn my trade, and to paint all the foolish pictures a man must paint and get rid of before he comes

*"Back to Methuselah" G. B. Shaw
p. 138 Part III

anywhere from sixty to seventy years; our business men retire to their palatial estates at sixty-five, to kill themselves by too much drinking and golf, while seventy brings to the ordinary middle class man a few scant years of continual, useless puttering.

By popular countenance, a man of seventy has lost his keenness, and when a man is no longer useful, he instinctively loses his respect for himself as a bearer of the life torch of increasing human superiority. So, in some far distant past era, man lost the courage to live, and willed the dousing of the flame, perhaps becoming tired of the struggle at increasingly early periods, until seventy years constitutes modern man's inherited desire for a life span.

Yet, man at seventy is a mere child, when one considers the greatness of the work he is performing--the struggle to become ever superior. By dying in his youth, he is depriving himself, his fellows and the motive power behind him, of the matured product of his brain and hand. So, in "Back to Methuselah," Mrs. Lutestring who is two hundred and seventy-four speaks thus:

Necessity for longer life span in personal realization

*"I married again on my hundred and first birthday. But of course I had to marry an elderly man; a man over sixty. He was a great painter. On his deathbed he said to me, 'It has taken me fifty years to learn my trade, and to paint all the foolish pictures a man must paint and get rid of before he comes

*"Back to Methuselah"

through them to the great things he ought to paint. And now that my foot is at last on the threshold of the temple I find that it is also the threshold of my tomb.' That man would have been the greatest painter of all time if he could have lived as long as I. I saw him die of old age whilst he was still, as he said himself, a gentleman amateur, like all modern painters."

In the same play, Eve speaks to Adam of the children she has borne and bewails a noted tendency to sicken of life before they have really lived:

*"Will they learn all the ways of all the stars in their little time? It took Enoch two hundred years to learn to intercept the will of the Voice. When he was a mere child of eighty, his babyish attempts to understand the Voice were more dangerous than the wrath of Cain. If they shorten their lives, they will dig and fight and kill and die; and their baby Enochs will tell them that it is the will of the Voice that they should dig and fight and kill and die for ever."

According to Shaw, not only is man, by habit, perversely stifling the flame within him long before his life purpose is fulfilled, but his thoughts constantly turn to death; morbidly interested, he toys with the idea of extinction; his art is of death; he utilizes his creative genius for the invention of lethal weapons; his amusements become amusing only because death is courted; the aim of his vital effort is a bank account

*"Back to Methuselah" G. B. Shaw
p. 37 Act II - Part I

through them to the great things he ought to paint. And now that my foot is at last on the threshold of the temple I find that it is also the threshold of my tomb.' That man would have been the greatest painter of all time if he could have lived as long as I. I saw him die of old age whilst he was still, as he said himself, a gentleman amateur, like all modern painters."

In the same play, Eve speaks to Adam of the children she has borne and bewails a noted tendency to sicken of life before they have really lived:

*"Will they learn all the ways of all the stars in their little time? It took Enoch two hundred years to learn to intercept the will of the Voice. When he was a mere child of eighty, his babyish attempts to understand the Voice were more dangerous than the wrath of Cain. If they shorten their lives, they will die and fight and kill and die; and their baby Enochs will tell them that it is the will of the Voice that they should die and fight and kill and die for ever."

According to Shaw, not only is man, by habit, perversely stifling the flame within him long before his life purpose is fulfilled, but his thoughts constantly turn to death; morbidly interested, he toys with the idea of extinction; his art is of death; he utilises his creative genius for the invention of lethal weapons; his amusements become amusing only because death is courted; the aim of his vital effort is a bank account

sufficiently large to insure for him, a decent burial. In short, life--man's big chance--has become but a preparation for the death he has willed to overtake him, and because its shadow is so close all his life long; he cannot free his mind from fascinated speculation. In "Man and Superman," the Devil is acutely diabolical in comprehending this. Witness that astuteness:

*"And is Man any the less destroying himself for all this boasted brain of his? Have you walked up and down the earth lately? I have; and I have examined Man's wonderful inventions. And I tell you that in the arts of life man invents nothing; but in the arts of death, he outdoes Nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence and famine. The peasant I tempt today eats and drinks what was eaten and drunk by the peasants often thousands of years ago; and the house he lives in has not altered as much in a thousand centuries as the fashion of a lady's bonnet in a score of weeks. But when he goes out to slay, he carries a marvel of mechanism that lets loose at the touch of his finger all the hidden molecular energies, and leaves the javelin, the arrow, the blowpipe of his fathers far behind. In the arts of peace, Man is a bungler. I have seen his cotton factories and the like, with machinery that a greedy dog could have invented if it had wanted money instead of food. I know his

*"Man and Superman" G. B. Shaw
pp. 106-108 Act III

sufficiently large to insure for him, a decent burial. In short, life--man's big chance--has become but a preparation for the death he has willed to overtake him, and becomes its shadow is so close all his life long; he cannot free his mind from fascinated speculation. In "Man and Superman," the Devil is acutely diabolical in comprehending this. Witness that astute-ness:

"And is Man any the less destroying himself for all this boasted brain of his? Have you waked up and down the earth lately? I have; and I have examined Man's wonderful inven-tions. And I tell you that in the arts of life man invents nothing; but in the arts of death, be outdoes Nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence and famine. The peasant I tempt today eats and drinks what was eaten and drunk by the peasants often thou-sands of years ago; and the house he lives in has not altered as much in a thousand centuries as the fashion of a lady's bon-net in a score of weeks. But when he goes out to slay, he cer-ries a marvel of mechanism that lets loose at the touch of his finger all the hidden molecular energies, and leaves the lava-lin, the arrow, the blowpipe of his fathers far behind. In the arts of peace, Man is a bungler. I have seen his cotton facto-ries and the like, with machinery that a greedy dog could have invented if it had wanted money instead of food. I know his

"Man and Superman" G. B. Shaw
pp. 108-109 Act III

clumsy typewriters and bungling locomotives and tedious bicycles: they are toys compared to the Maxim gun, the submarine torpedo boat. There is nothing in Man's industrial machinery but his greed and sloth: his heart is in his weapons. This marvelous force of Life of which you boast is a force of Death: Man measures his strength by his destructiveness. What is his religion? An excuse for hating me. What is his law? An excuse for hanging you. What is his morality? Gentility: an excuse for consuming without producing. What is his art? An excuse for gloating over pictures of slaughter. What are his politics? Either the worship of a despot because a despot can kill or parliamentary cockfighting. I spent an evening lately in a celebrated legislature, and heard the pot lecturing the kettle for its blackness, and ministers answering questions. When I left, I chalked up on the door the old nursery saying, 'Ask no questions, and you will be told no lies.' I bought a sixpenny family magazine, and found it full of pictures of young men shooting and stabbing one another. I saw a man die: he was a London bricklayer's laborer with seven children. He left seventeen pounds club money; and his wife spent it all on his funeral, and went into the workhouse with the children the next day. She would not have spent seven pence on her children's schooling: the law had to force her to let them be taught gratuitously; but on death she spent all she had. Their imagination glows, their energies rise up at the idea of death, these people: they love it; and the more horrible it is the

clumsy typewriters and bungling locomotives and tedious bloy-
ches: they are toys compared to the Maxim gun, the submarine
torpedo boat. There is nothing in Man's industrial machinery
but his greed and sloth: his heart is in his weapons. This
marvellous force of Life of which you boast is a force of Death:
Man measures his strength by his destructiveness. What is his
religion? An excuse for hating me. What is his law? An ex-
cuse for hanging you. What is his morality? Gentility: an ex-
cuse for consuming without producing. What is his art? An ex-
cuse for gloating over pictures of slaughter. What are his
politics? Either the worship of a despot because a despot can
kill or parliamentary cookfighting. I spent an evening lately
in a celebrated legislature, and heard the pot lecturing the
kettle for its blackness, and ministers answering questions.
When I left, I chalked up on the door the old nursery saying,
'Ask no questions, and you will be told no lies.' I bought a
sixpenny family magazine, and found it full of pictures of
young men shooting and stabbing one another. I saw a man die:
he was a London bricklayer's laborer with seven children. He
left seventeen pounds club money; and his wife spent it all on
his funeral, and went into the workhouse with the children the
next day. She would not have spent seven pence on her chil-
dren's schooling: the law had to force her to let them be
taught gratuitously; but on death she spent all she had. Their
imagination glows, their energies rise up at the idea of death,
these people: they love it; and the more horrible it is the

more they enjoy it. It is the same in everything. The highest form of literature is the tragedy, a play in which everybody is murdered at the end. In the old chronicles you read of earthquakes and pestilences and are told that these showed the power and majesty of God and the littleness of Man. Nowadays, the chronicles describe battles. In a battle, two bodies of men shoot at one another with bullets and explosive shells until one body runs away; when the others chase the fugitives on horseback and cut them to pieces as they fly. And this, the chronicle concludes, shows the greatness and majesty of empires and the littleness of the vanquished. I could give you a thousand instances: but they all come to the same thing: the power that governs the earth is not the power of Life but of Death."

For a state of affairs such as Shaw pictures here, the only remedy is life--and ever more life. If man could free himself from this smothering fascination in his own extinction, which kills his initiative even as it is born, humankind might well fight clear to miracles of progressive thought and action not even conceivable at the present time. As Franklyn puts it in "Back to Methuselah":

*"We can put it into men's heads that there is nothing to prevent its happening but their own will to die before their work is done, and their own ignorance of the splendid work there is for them to do."*****"I tell you, men capable of such

*"Back to Methuselah" G. B. Shaw
pp. 95 & 96 Part II

willing, and realizing its necessity, will do it reluctantly, under inner compulsion, as all great efforts are made. They will hide what they are doing from themselves: they will take care not to know what they are doing. They will live three hundred years, not because they would like to, but because the soul deep down in them will know that they must if the world is to be saved."

Thus, Shaw suggests, with the burden of life responsibility upon him, and a realization of his momentous place in the scheme of things, man might well will himself a life span of indefinite length, in which to gratify the half articulate urges within him--urges which he has been silencing because the imminence of death has rendered any efforts of his, presumably futile.

Yet, we know that man is not essentially a moral sluggard. Stimulated by superb visions, he is spurred to deeds of positive grandeur--deeds which, as an individual, will bring him no possible gain. Witness the beautiful vision of a world free from all war which sent boys to their deaths in 1914, and gave splendid courage to many a soul who has lost a loved one. This was a mocking vision--a consummate lie of a vision--yet it illustrated the human desire, truly intact, ready to serve the highest man knows. But his highest dream is so often a low mockery; he is so tragically earth-bound in his short existence, by the too-transitory yearnings of a too-transitory race.

Suggested improved living through voluntary longevity

willing, and realizing its necessity, will do it reluctantly, under inner compulsion, as all great efforts are made. They will hide what they are doing from themselves; they will take care not to know what they are doing. They will live three hundred years, not because they would like to, but because the soul deep down in them will know that they must if the world is to be saved."

Thus, Shaw suggests, with the burden of life responsibility upon him, and a realization of his momentous place in the scheme of things, man might well will himself a life span of indefinite length, in which to gratify the half articulate urges within him--urges which he has been silencing because the imminence of death has rendered any efforts of his, presumably futile.

Yet, we know that man is not essentially a moral slugyard.

Suggested Improved Living through Voluntary Longevity

Stimulated by superb visions, he is spurred to deeds of positive grandeur--deeds which, as an individual, will bring him no possible gain. Witness the beautiful vision of a world free from all war which sent boys to their deaths in 1914, and gave splendid courage to many a soul who has lost a loved one. This was a rocking vision--a consummate lie of a vision--yet it illuminated the human desire, truly intact, ready to serve the highest man knows. But his highest dream is so often a low mockery: he is so tragically earth-bound in his short existence, by the too-transitory yearnings of a too-transitory race.

As Don Juan says:

*"The earth is a nursery in which men and women play at being heroes and heroines, saints and sinners; but they are dragged down from their fool's paradise by their bodies: hunger and cold and thirst, age and decay and disease, death above all, make them slaves of reality."

Man, then, must be imbued with the passion for life--life ever more abundantly, that he may give himself with undimmed faculties to the serving of the motive power behind all life.

Let us consider, with Shaw, the positive immediate effects which a life span of three hundred years would bring to pass. Were a man to be cognizant of his ability to will a life of such length, many of the petty, conventional tyrannies which blind him now to his full use, would appear as the absurd follies they really are. As Burge-Lubin, the prime minister in "Back to Methuselah," says to his partner in a sordid love episode:

**"The fact is, I have been behaving very recklessly for some time past under the impression that my life would be so short that it was not worth bothering about. But I have just learnt that I may live--well, much longer than I expected. I am sure your good sense will tell you that this alters the case."

*"Man and Superman" G. B. Shaw
p. 103 Act III

**"Back to Methuselah" G. B. Shaw
p. 153 Part III

As Don Juan says:

**"The earth is a nursery in which men and women play at being heroes and heroines, saints and sinners; but they are dragged down from their fool's paradise by their bodies: hunger and cold and thirst, age and decay and disease, death above all, make them slaves of reality."

Man, then, must be imbued with the passion for life--life ever more abundantly, that he may give himself with undimmed faculties to the serving of the motive power behind all life.

Let us consider, with Shaw, the positive immediate effects which a life span of three hundred years would bring to pass. Were a man to be cognizant of his ability to will a life of such length, many of the petty, conventional tyrannies which bind him now to his full use, would appear as the absurd follies they really are. As Burge-Lubin, the prime minister in "Back to Methuselah," says to his partner in a sordid love episode:

***"The fact is, I have been behaving very recklessly for some time past under the impression that my life would be so short that it was not worth bothering about. But I have just learnt that I may live--well, much longer than I expected. I am sure your good sense will tell you that this alters the case."

| | |
|---|---|
| **"Man and Superman" p. 103 | G. B. Shaw Act III |
| ***"Back to Methuselah" p. 153 | G. B. Shaw Part III |

A man facing such a life span would consider more carefully his decisions, weighing them in the balance, as to their effect upon his life and the lives of those about him. Who can imagine a man fool enough to rush impetuously into a marriage which would bind him for three hundred years?

What manner of politician would expect to keep up perfidious political practices for three hundred years without paying the price due to popular disillusionment? In a memory three hundred years long, what man could stoically countenance the autocratic and political warfare which has disgraced the last three centuries? Who of us would be satisfied with the tiresome, uninspiring task of day-to-day labor by which we now earn our daily bread? What man could face three hundred years without a sustaining vision, as so many of us face the customary seventy today? Would many people debauch themselves with high living and intoxicants if the price to be paid was three hundred years of dyspepsia? We must admit that many of the social evils today existent are apparently traceable to man's acceptance of a self-willed fact: "Tomorrow, we die!"

According to Shaw, because of such a pregnant life-span, man would constantly redeem himself from his vileness, constantly stamp out the petty tyrannies, constantly evolve into something ever more splendid as "Superman"; and the end of it all might well be emancipation of the pure delights of sublime intellectual life, from the prison of the flesh. Lilith, in the last speech of "Back to Methuselah" speaks in highly mystic

A man facing such a life span would consider more carefully his decisions, weighing them in the balance, as to their effect upon his life and the lives of those about him. Who can imagine a man fool enough to rush impetuously into a marriage which would bind him for three hundred years?

What manner of politician would expect to keep up partisan political practices for three hundred years without paying the price due to popular disillusionment? In a memory three hundred years long, what man could stolidly countenance the autocratic and political warfare which has disgraced the last three centuries? Who of us would be satisfied with the tiresome, uninspiring task of day-to-day labor by which we now earn our daily bread? What man could face three hundred years without a sustaining vision, as so many of us face the customary seventy today? Would many people debauch themselves with high living and intoxicants if the price to be paid was three hundred years of dyspepsia? We must admit that many of the social evils today existent are apparently traceable to man's acceptance of a self-willed fact: "Tomorrow, we die."

According to Shaw, because of such a pregnant life-span, man would constantly redeem himself from his vileness, constantly stamp out the petty tyrannies, constantly evolve into something ever more splendid as "Superman"; and the end of it all might well be emancipation of the pure delights of sublime intellectual life, from the prison of the flesh. Lilith, in the last speech of "Back to Methuselah" speaks in highly mystic

terms of this emancipation, which is so extremely metaphysical that, in it, Shaw has carried most of his readers well beyond their depths. In the rarity of such thought, most of us can gaspingly seize only a shred of the idea, and congratulate ourselves on comprehending, at that, perhaps as much as its author does. Lilith speaks thus of mankind living in a future "as far as thought can reach":

*"They have accepted the burden of eternal life. They have taken the agony from birth; and their life does not fail them even in the hour of their destruction. Their breasts are without milk: their bowels are gone: the very shapes of them are only ornaments for their children to admire and caress without understanding. Is this enough; or shall I labor again? Shall I bring forth something that will sweep them away and make an end of them as they have swept away the beasts of the garden, and make an end of the crawling things and the flying things and of all them that refuse to live for ever? I had patience with them for many ages: they tried me sorely. They did terrible things: they embraced death, and said that eternal life was a fable. I stood amazed at the malice and destructiveness of the things I had made: Mars blushed as he looked down on the shame of his sister planet: cruelty and hypocrisy became so hideous that the face of the earth was pitted with the graves of little children among which living skeletons crawled in search of horrible food. The pangs of another birth were already upon me when one man repented and

*"Back to Methuselah"--G. B. Shaw--pp. 298-300**Part V

terms of this emancipation, which is so extremely metaphysical that, in it, Shaw has carried most of his readers well beyond their depths. In the rarity of such thought, most of us can gaspingly seize only a shred of the idea, and congratulate ourselves on comprehending, at that, perhaps as much as the author does. Lilith speaks thus of mankind living in a future "as far as thought can reach":

*"They have accepted the burden of eternal life. They have taken the agony from birth; and their life does not fail them even in the hour of their destruction. Their breasts are without milk: their bowels are gone: the very shapes of them are only ornaments for their children to admire and caress without understanding. Is this enough; or shall I labor again? Shall I bring forth something that will sweep them away and make an end of them as they have swept away the beasts of the garden, and make an end of the crawling things and the flying things and of all them that refuse to live for ever? I had patience with them for many ages: they tried me sorely. They did terrible things: they embraced death, and said that eternal life was a fable. I stood amazed at the malice and destructiveness of the things I had made: Mars blushed as he looked down on the shame of his sister planet: cruelty and hypocrisy became so hideous that the face of the earth was pitted with the graves of little children among which living skeletons crawled in search of horrible food. The pangs of another birth were already upon me when one man repented and

*"Back to Methuselah"--G. B. Shaw--pp. 298-300--Part V

lived three hundred years; and I waited to see what would come of that. And so much came of it that the horrors of that time seem now but an evil dream. They have redeemed themselves from their vileness and turned away from their sins. Best of all, they are still not satisfied: the impulse I gave them in that day when I sundered myself in twain and launched Man and Woman on the earth still urges them: after passing a million goals they press on to the goal of redemption from the flesh, to the vortex freed from matter, to the whirlpool in pure intelligence that, when the world began, was a whirlpool in pure force. And though all that they have done seems but the first hour of the infinite work of creation, yet I will not supersede them until they have forded this last stream that lies between flesh and spirit, and disentangled their life from the matter that has always mocked it. I can wait: waiting and patience mean nothing to the eternal. I gave the woman the greatest of gifts: curiosity. By that her seed has been saved from my wrath; for I also am curious; and I have waited always to see what they will do tomorrow. Let them feed that appetite well for me, I say, let them dread, of all things, stagnation; for from the moment I, Lilith, lose hope and faith in them, they are doomed. In that hope and faith I have let them live for a moment; and in that moment I have spared them many times. But mightier creatures than they have killed hope and faith, and perished from the earth; and I may not spare them for ever. I am Lilith: I brought life into the whirlpool of force, and

Lilith: I brought life into the whirlpool of forces, and
creatures then they have killed hope and faith, and perished
from the earth; and I may not spare them for ever. I am
in that moment I have spared them many times. But mightier
In that hope and faith I have let them live for a moment; and
moment I, Lilith, lose hope and faith in them, they are doomed.
say, let them dread, of all things, stagnation; for from the
will do tomorrow. Let them feed that appetite well for me. I
I also am curious; and I have waited always to see what they
curiosity. By that her seed has been saved from My wrath; for
ing to the eternal. I gave the woman the greatest of gifts:
always mocked it. I can wait: waiting and patience mean noth-
spirit, and disentangled their life from the matter that has
they have forded this last stream that lies between flesh and
infinite work of creation, yet I will not supersede them until
though all that they have done seems but the first hour of the
that, when the world began, was a whirlpool in pure force. And
vortex freed from matter, to the whirlpool in pure intelligence
they press on to the goal of redemption from the flesh, to the
on the earth still urges them: after passing a million goals
day when I sundered myself in twain and launched Man and Woman
they are still not satisfied: the impulse I gave them in that
their vileness and turned away from their sins. Best of all,
seem now but an evil dream. They have redeemed themselves from
of that. And so much came of it that the horrors of that time
lived three hundred years; and I waited to see what would come

compelled my enemy, matter, to obey a living soul. But in enslaving Life's enemy I made Life's master; for that is the end of all slavery; and now I shall see the slave set free and the enemy reconciled, the whirlpool become all life and no matter. And because these infants that call themselves ancients are reaching out towards that, I will have patience with them still; though I know well that when they attain it they shall become one with me and supersede me, and Lilith will be only a legend and a lay that has lost its meaning. Of Life only is there no end; and though of its million starry mansions many are empty and many still unbuilt, and though its vast domain is as yet unbearably desert, my seed shall one day fill it and master its matter to its uttermost confines. And for what may be beyond, the eyesight of Lilith is too short. It is enough that there is a beyond."

The theory of Evolution, then, sounded the death knell for the religious convictions of many a nineteenth century intellectual. It is, indeed, not to be wondered at that the shallow faith of the period could not stand the onslaught of facts so devastatingly plausible. Yet, Shaw, then a self-styled Atheist, found in Evolution, interpreted in the Lamarckian fashion, the roots of a genuine religious belief which satisfied the intellectual as well as the spiritual within him. The construction of this faith has taken him a life time, for he has sought to weave intelligently within its fabric, the very highest aspirations of social

The Shavian religion of Creative Evolution

fabric, the very highest aspirations of social

The Shavian religion of creative Evolution

tion of this faith has taken him a life time, for he has sought to weave intelligently within its

intellectual as well as the spiritual within him. The construc-

the roots of a genuine religious belief which satisfied the in-

let, found in Evolution, interpreted in the Lamarckian fashion,

devastatingly plausible. Yet, Shaw, then a self-styled Athe-

faith of the period could not stand the onslaught of facts so

lectual. It is, indeed, not to be wondered at that the shallow

the religious convictions of many a nineteenth century intel-

That there is a beyond."

The theory of Evolution, then, sounded the death knell for

be beyond, the eyesight of Lilith is too short. It is enough

master its matter to its uttermost confines. And for what may

is as yet unbesmirched desert, my seed shall one day fill it and

are empty and many still unbuilt, and though its vast domain

there no end; and though of its million starry mansions many

legend and a lay that has lost its meaning. Of Life only is

become one with me and supersede me, and Lilith will be only a

still; though I know well that when they attain it they shall

reaching out towards that, I will have patience with them

And because these infants that call themselves ancients are

enemy reconciled, the whirlpool become all life and no matter.

of all slavery; and now I shall see the slave set free and the

slaving Life's enemy I made Life's master; for that is the end

compelled my enemy, matter, to obey a living soul. But in en-

man, as embodied in the Shavian socialistic credo, and, at the same time, to eliminate maudlin panderings to sentiment. There is no background of time-honored lay and legend in his religion; neither is it involved by appeal to the sensuous which has ever misled the intelligence of the religious seeker. Yet, this faith of Shaw's, to one who sympathetically studies it, has the big appeal of a common sense approach to that most helpless and piteous of human questions:

"What is it all about?"

To Shaw, the underlying creative energy of Life is the Life Force as Deity. To make himself comprehended by those who seek to learn, he has often spoken of the Life-Force as "God," but in reality, he speaks not of "a God in the skies," before whom people have helplessly bowed themselves for centuries, making no endeavor to arbitrate their destinies. Rather, to Shaw, God is the mighty Force of Life, forever creating and diverting itself into new instruments, thereby seeking to achieve its mystical purposes. The Life-Force, unlike the proverbial "sky God," does not stand haughtily aside awaiting the folly of man, in order to wreak vengeance upon his head; the Life-Force cannot stand apart; it has no other existence except in living beings. It has its only hope of achievement in those very creatures who vibrate with the life power it has given of itself. Just as there is no such thing as jealousy, but only jealous people; just as happiness is non-existent as a state, but finds its

Freedom from traditional "God in the Skies"

man, as embodied in the Shavian socialistic creed, and, at the same time, to eliminate maudlin pandering to sentiment. There is no background of time-honored lay and legend in his religion; neither is it involved by appeal to the sensuous which has ever misled the intelligence of the religious seeker. Yet, this faith of Shaw's, to one who sympathetically studies it, has the big appeal of a common sense approach to that most helpless and piteous of human questions:

"What is it all about?"

To Shaw, the underlying creative energy of Life is the Life Force Deity. To make himself comprehended by those who as Deity seek to learn, he has often spoken of the Life-Force as "God," but in reality, he speaks not of "a God in the Freedom from Traditional "God in the Skies" skies," before whom people have helplessly bowed themselves for centuries, making no endeavor to arbitrate their destinies. Rather, to Shaw, God is the mighty force of Life, forever creating and diverting itself into new instruments, thereby seeking to achieve its mystical purposes. The Life-Force, unlike the proverbial "sky God," does not stand haughtily aside awaiting the folly of man, in order to wreak vengeance upon his head; the Life-Force cannot stand apart; it has no other existence except in living beings. It has its only hope of achievement in those very creatures who vibrate with the life power it has given of itself. Just as there is no such thing as jealousy, but only jealous people; just as happiness is non-existent as a state, but finds its

embodiment in happy people, so the Life-Force is non-existent and helpless without the abetment of those who act as a vessel for its essence--living beings.

Viewed in the light of this theory, the evolutionary parade becomes a hopeful endeavor of the Life-Force to realize its own purposes and aim. In the heat of striving, the Force has ever created and gradually discarded; placing its vast evolutionary program at the disposal of organisms constantly modified, in the hope of finding the intelligent medium for its own expression.

Shaw frankly admits, therefore, that his "God" can make a mistake. He believes it very probable that many an unwise experiment has been launched by the Life-Force. This force, which is powerful enough to shape the creative essence into material mechanisms of finger, toe and talon, has, nevertheless, no advance surety of the ultimate success of its creation. It is working, in the dark, on a series of cosmic experiments which involve astounding waste of the material stuff of creation--living matter. It is quite feasible to believe, therefore, that the Life-Force, finding man will not do, may scrap man in an evolution toward something more desirable, just as the ape-man was sacrificed before the human creative experiment. Shaw puts his faith, then, in a blundering Life-Force, working toward a mystical world-will. This is the "God" of the religion which he embraces. In direct contrast to an omnipotent God who arbitrarily manages man's existence tolerating

embodiment in happy people, so the Life-Force is non-existent and helpless without the abetment of those who act as a vessel for its essence--living beings.

Viewed in the light of this theory, the evolutionary path becomes a hopeful endeavor of the Life-Force to realize its own purposes and aim. In the heat of striving, the Force has ever created and gradually discarded; placing its vast evolutionary program at the disposal of organisms constantly modified, in the hope of finding the intelligent medium for its own expression.

Shaw frankly admits, therefore, that his "God" can make a mistake. He believes it very probable that many an unwise experiment has been launched by the Life-Force. This force, which is powerful enough to shape the creative essence into material mechanisms of finger, toe and talon, has, nevertheless, no advance surety of the ultimate success of its creation. It is working, in the dark, on a series of cosmic experiments which involve astounding waste of the material stuff of creation--living matter. It is quite feasible to believe, therefore, that the Life-Force, finding man will not do, may scrap man in an evolution toward something more desirable, just as the ape-man was sacrificed before the human creative experiment. Shaw puts his faith, then, in a blundering Life-Force, working toward a mystical world-will. This is the "God" of the religion which he embraces. In direct contrast to an omnipotent God who arbitrarily manages man's existence tolerating

Cooperation between Life Force and man to form Superman

human interference only in the form of fearful prayers, the Life-Force can never fulfill its purposes without man. It places faith in him; it blindly subjugates itself to him. Without man and the succession of endeavors which have led up to man, the Force can never attain its aim. In short, the Life Force needs a brain which it desires passionately to discover in the creatures it has shaped. Thus speaks Don Juan in "Man and Superman":

Necessity for use of Man's intellect by Life Force

*"But to Life, the force behind the man, intellect is a necessity, because without it he blunders into death. Just as Life, after ages of struggle, evolved that wonderful bodily organ the eye, so that the living organism could see where it was going, and what was coming to help or threaten it, and thus avoid a thousand dangers that formerly slew it, so it is evolving today a mind's eye that shall see, not the physical world, but the purpose of Life, and thereby enable the individual to work for that purpose instead of thwarting and baffling it by setting up shortsighted personal aims as at present."

If man, thoroughly cognizant of the purpose for which he has been brought forth in hope by the Life-Force, refuses to assist its experiment, he is repudiating his own existence. His only worthy course is to strive for the realization of all his capacities,

Eventual demolishing of humanity if man is insufficient

*"Man and Superman" p. 115 — G. B. Shaw Act III

Cooperation between Life Force and man to form Superman

human interference only in the form of fearful prayers. the Life-Force can never fulfill its purposes without man. It places faith in him; it blindly subjugates itself to him. Without man and the succession of endeavors which have led up to man, the Force can never attain its aim. In short, the Life Force needs a brain which it desires passionately to discover in the creatures it has shaped. Thus speaks Don Juan in "Man and Superman":

Necessity for use of Man's intellect by Life Force

*"But to Life, the force behind the man, intellect is a necessity, because without it he blunders into death. Just as Life, after ages of struggle, evolved that wonderful bodily organ the eye, so that the living organism could see where it was going, and what was coming to help or threaten it, and thus avoid a thousand dangers that formerly slew it, so it is evolving today a mind's eye that shall see, not the physical world, but the purpose of Life, and thereby enable the individual to work for that purpose instead of thwarting and baffling it by setting up shortsighted personal aims as at present."

It mean, thoroughly cognizant of the purpose for which he has been brought forth in hope by the Life-Force, refuses to assist its experiment, he is repudiating his own existence. His only worthy course is to strive for the realization of all his capacities,

that he may prevent a plunge of the Life-Force backward into the unenlightened ignorance of a human degradation which has once been conquered. Furthermore, it is essential that man assist Life to more efficient and ever-improving schemes of evolution--only thus will prodigality of living waste be eliminated. Don Juan says:

Necessity for finer racial realization

*"I tell you, that as long as I can conceive something better than myself I cannot be easy, unless I am striving to bring it into existence or clearing the way for it. That is the law of my life. That is the working within me of Life's incessant aspiration to highest organization, wider, deeper intenser self-consciousness and clearer self-understanding."

We must note that Shaw, in his conception of the Life-Force considers the will of man in reference to the will of the universe. He refuses to make man abjectly deferential to the will of the Life-Force; he is revolting not only against the way man uses Life, but also against the way Life is using man. He feels that the supreme remedy for both injustices lies in a state of sympathy between the Life-Force and man. Such a sympathy cannot be realized without man's full appreciation of the tireless, circuitous eternal seekings of Life for a perfect instrument--and the dignified mustering of man's finest endeavors under the banner of the Life Purpose Campaign. Man has, for years, been cringing before false gods, and offering sacrifices

*"Man and Superman" G. B. Shaw
p. 129 Act III

that he may prevent a plunge of the Life-Force backward into the unenlightened ignorance of a human degradation which has once been conquered. Furthermore, it is essential that man assist Life to more efficient and ever-improving schemes of evolution--only thus will prodigality of living waste be eliminated. Don Juan says:

Necessity for Final Racial Realization

*"I tell you, that as long as I can conceive something better than myself I cannot be easy, unless I am striving to bring it into existence or clearing the way for it. That is the law of my life. That is the working within me of Life's incessant aspiration to highest organization, wider, deeper intenser self-consciousness and clearer self-understanding."

We must note that Shaw, in his conception of the Life-Force considers the will of man in reference to the will of the universe. He refuses to make man objectly deferential to the will of the Life-Force; he is revolting not only against the way man uses Life, but also against the way Life is using man. He feels that the supreme remedy for both injustices lies in a state of sympathy between the Life-Force and man. Such a sympathy cannot be realized without man's full appreciation of the tireless, circuitous eternal seekings of Life for a perfect instrument--and the dignified mastering of man's finest endeavors under the banner of the Life Purpose Campaign. Man has, for years, been clinging before false gods, and offering sacrifices

for the few good things which have come his way. He has seldom dared to resent the harm which the gods have sent him, for fear lest they strike him down in wrath. He has settled down to his lot, rejoiced in his little happinesses, and borne his many troubles in a piteously unrebellious manner. He has achieved a modicum of contentment with his lot, and contentment has acted upon him as a drug, closing his eyes to better things to be had for the striving; always he has been afraid to ask too much from Life. As a consequence, we have hunger, poverty, homelessness, squalor, and ignorance. Shaw's religious philosophy challenges man to become a belligerent, and take from Life openhandedly--with, however, the understanding that good things must be paid for by efficiency and valor in self realization for the Life-Force! "Until man has become the arbiter of his own destiny, he can never realize the purpose of the world." Thus, since the Life-Force has as its highest purpose the salvation of man; so man's highest conception of duty should be to realize the superior trend and desire of the Life-Force. When man is realizing himself to capacity, he is realizing the "world-will," or the desires of the Life-Force. This is indeed a "fifty-fifty" religion!

Shaw's religion recognizes existent man as a means to an end. If he realizes his capacities, and ever strives for privileges which will foster such a realization, he is forging a strong link in the evolutionary chain. The culminating link in the long succession of links will be "Superman," the final

for the few good things which have come his way. He has seldom dared to resent the harm which the gods have sent him, for fear lest they strike him down in wrath. He has settled down to his lot, rejoiced in his little happinesses, and borne his many troubles in a piteously unrebellious manner. He has achieved a modicum of contentment with his lot, and contentment has acted upon him as a drug, closing his eyes to better things to be had for the striving; always he has been afraid to ask too much from Life. As a consequence, we have hunger, poverty, homelessness, squalor, and ignorance. Shaw's religious philosophy challenges man to become a belligerent, and take from Life openhandedly--with, however, the understanding that good things must be paid for by efficiency and valor in self realization for the Life-Force: "Until man has become the arbiter of his own destiny, he can never realize the purpose of the world." Thus, since the Life-Force has as its highest purpose the salvation of man; so man's highest conception of duty should be to realize the superior trend and desire of the Life-Force. When man is realizing himself to capacity, he is realizing the "world-will," or the desires of the Life-Force. This is indeed a "fifty-fifty" religion:

Shaw's religion recognizes existent man as a means to an end. If he realizes his capacities, and ever strives for privileges which will foster such a realization, he is forging a strong link in the evolutionary chain. The culminating link in the long succession of links will be "Superman," the final

efficient instrument for carrying out the purposes of the Life-Force. Shaw's evolutionary viewpoint, then, focuses ever upon distant human perfection, and here we see his leanings toward Socialism become evident. He is militant in fighting for conditions which will lead man towards "Superman," diverting him from imperfect harmony to full cooperation with Life. Man's social harmony, therefore, becomes an integral phase of the religion of Creative Evolution.

Repudiation of World-Will by civilized codes of virtue

Shaw contends that man, with the infinitesimal variation of brain structure which makes him different from the animal, has become, thereby less malleable. He is difficult for the Life-Force to mould. He resists natural impulses, and constantly sets up a querulous "I'm afraid I mustn't" resistance. He has set up for himself a graven image entitled "Duty"--an image which binds him tight in conventions and inhibitions, and frustrates the development the Life-Force seeks. In the "Quintessence of Ibsenism," Shaw says:

*"Duty arises at first, a gloomy tyrant out of man's helplessness, his self-mistrust, in a word, his abstract fear. He personifies all that he abstractly fears as God, and straightway becomes the slave of his duty to God. He imposes that slavery fiercly on his children, threatening them with hell, and punishing them for their attempts to be happy. When, becoming bolder, he ceases to fear everything, and dares to love

*"The Quintessence of Ibsenism"--G. B. Shaw
pp. 17 & 18--Chap. I

efficient instrument for carrying out the purposes of the Life-Force. Shaw's evolutionary viewpoint, then, focuses ever upon distant human perfection, and here we see his leanings toward Socialism become evident. He is militant in fighting for conditions which will lead man towards "Superman," diverting him from imperfect harmony to full cooperation with Life. Man's social harmony, therefore, becomes an integral phase of the religion of Creative Evolution.

Shaw contends that man, with the infinitesimal variation of brain structure which makes him different from the animal, has become, thereby less malleable. He is difficult for the Life-Force to mould. He regiate natural impulses, and constantly sets up a querulous "I'm afraid I mustn't" resistance. He has set up for himself a graven image entitled "Duty"--an image which binds him tight in conventions and inhibitions, and frustrates the development the Life-Force seeks. In the "Quintessence of Ibsenism," Shaw says:

Regimentation of World-Will by civilized codes of virtue

"Duty arises at first, a gloomy tyrant out of man's helplessness, his self-mistrust, in a word, his abstract fear. He personifies all that he abstractly fears as God, and straightway becomes the slave of his duty to God. He imposes that slavery fiercely on his children, threatening them with hell, and punishing them for their attempts to be happy. When, becoming bolder, he ceases to fear everything, and dares to love

*"The Quintessence of Ibsenism"--G. B. Shaw
pp. 17 & 18--Chap. I

love something, this duty of his to what he fears evolves into a sense of duty to what he loves. Sometimes, he again personifies what he loves as God; and the God of Wrath becomes the God of Love: sometimes he at once becomes a humanitarian, an altruist, acknowledging only his duty to his neighbors. This stage is correlative to the rationalist stage in the evolution of philosophy and the capitalist phase in the evolution of industry. But in it the emancipated slave of God falls under the dominion of Society, which having just reached a phase in which all the love is ground out of it by the competitive struggle for money, remorselessly crushes him, until, in due course of further growth of his spirit or will, a sense at last arises in him of his duty to himself. And when this sense is fully grown which it hardly is yet, the tyranny of duty is broken; for now man's God is himself, and he self-satisfied at last ceases to be selfish."

So, to realize the purpose of the Life-Force, man must shake free of his conceptions of Duty says Shaw. This is startling propaganda. It would seem to pave the way for debauchery, for general unleashing of the passions and sensual extravagance. But Shaw implies, that were man to so unleash himself, it would be better for him to be wiped out in a grand orgy of license, than to impede the evolution of superior life by trivial human bartering for a paltry semi-existence, which is man's plan today. The golden rule of Shaw's doctrice thus becomes: "Do what you want to do."

love something, this duty of his to what he fears evolves into a sense of duty to what he loves. Sometimes, he again personifies what he loves as God; and the God of Wrath becomes the God of Love: sometimes he at once becomes a humanitarian, an altruist, acknowledging only his duty to his neighbors. This stage is correlative to the rationalist stage in the evolution of philosophy and the capitalist phase in the evolution of industry. But in it the emancipated slave of God falls under the dominion of Society, which having just reached a phase in which all the love is ground out of it by the competitive struggle for money, remorselessly crushes him, until, in due course of further growth of his spirit or will, a sense at last arises in him of his duty to himself. And when this sense is fully grown which it hardly is yet, the tyranny of duty is broken; for now man's God is himself, and he self-satisfied at last ceases to be selfish."

So, to realize the purpose of the Life-Force, man must shake free of his conceptions of Duty says Shaw. This is startling propaganda. It would seem to pave the way for debauchery, for general unleashing of the passions and sensual extravagance. But Shaw implies, that were man to so unleash himself, it would be better for him to be wiped out in a frenzy of license, than to impede the evolution of superior life by trivial human bartering for a paltry semi-existence, which is man's plan today. The golden rule of Shaw's doctrine thus becomes: "Do what you want to do."

To feel content with this formula, man must divest himself of the idea that personal desire is a synonym for vice. True acts of vice constitute a force destructive to Life--"The wages of sin is Death." To follow human desire, on the other hand, is to truly ally oneself with the moulding Life-Force, and to live more abundantly. Because the will to live is still dominant in man, although weakened somewhat by discouragement, man will never repudiate Life; voluptuous vice will never ensnare man, because the victory of vice means the destruction of Life. The human voluptuary whose desires become detriments to high living will perforce be eliminated from the evolutionary process.

However, it is true that the dawn of self-consciousness in man, and his ever-increasing pride and joy in himself has impeded the moulding powers of the Life-Force. Civilization, instead of being an aid to the creation of a more perfect form of life has retained the "status quo" by embracing rules and regulations which would insure the continual repetition of Life forms at the same level. Evolution had to cease, just as it would have ceased had the ape-man, too, been endowed with Narcissus-like self-appraisal. The advocacy of a return to the instincts would start the stilled evolutionary wheels once more; for it is only through the instincts it has given to man, that the Life-Force can acquaint him with evolutionary trends which will result in greater capacity, if, man, recognizing the moving trend, will urge it ever upward.

To feel content with this formula, man must divest himself of the idea that personal desire is a synonym for vice. True acts of vice constitute a force destructive to Life--"The wages of sin is Death." To follow human desire, on the other hand, is to truly ally oneself with the moulding Life-Force, and to live more abundantly. Because the will to live is still dominant in man, although weakened somewhat by discouragement, man will never repudiate Life; voluptuous vice will never enamore man, because the victory of vice means the destruction of Life. The human voluptuary whose desires become detriments to high living will perforce be eliminated from the evolutionary process.

However, it is true that the dawn of self-consciousness in man, and his ever-increasing pride and joy in himself has impeded the moulding powers of the Life-Force. Civilization, instead of being an aid to the creation of a more perfect form of life has retained the "status quo" by embracing rules and regulations which would insure the continual repetition of life forms at the same level. Evolution had to cease, just as it would have ceased had the ape-man, too, been endowed with Mercleane-like self-appraisal. The advocacy of a return to the instincts would start the stilled evolutionary wheels once more; for it is only through the instincts it has given to man, that the Life-Force can acquaint him with evolutionary trends which will result in greater capacity. If, man, recognizing the moving trend, will urge it ever upward.

Elaborating upon the idea of the limitations which the so-called moral laws have placed upon the Life-Force, Shaw says: "The real slavery of today is slavery to ideals of virtue." He points out in the "Quintessence of Ibsenism," that conduct must justify itself by its effect upon happiness, and not by its conformity to any rule or ideal. It is far easier for a moral coward to follow the conventional ideas of right conduct than to rebel, and follow instinctive action. He is a "moral" man, because he lacks courage to repudiate his society, even for the sake of higher and more abundant life. An out and out rascal can live up to civilization's false ideals of virtue, and be at heart a villain. Shaw says:

*"There can be no question as to the effect likely to be produced on an individual by his conversion from the ordinary acceptance of current ideals as safe standards of conduct to the vigilant open-mindedness of Ibsen. It must at once greatly deepen the sense of moral responsibility. Before conversion, the individual anticipates nothing worse in the way of examination at the judgement bar of his conscience than such questions as Have you kept the commandments? Have you obeyed the Law? Have you attended church regularly; paid your rates and taxes to Caesar? It may be hard to do all these things; but it is still harder not to do them, as our ninety-nine moral cowards in the hundred well know. And even a scoundrel can do them all

*"The Quintessence of Ibsenism"--G. B. Shaw
pp. 137 & 138--Chapter V

Elaborating upon the idea of the limitations which the so-
called moral laws have placed upon the Life-Force, Shaw says:
"The real slavery of today is slavery to ideals of virtue." He
points out in the "quintessence of Ibsenism," that conduct must
justify itself by its effect upon happiness, and not by its
conformity to any rule or ideal. It is far easier for a moral
coward to follow the conventional ideas of right conduct than
to rebel, and follow instinctive action. He is a "moral" man,
because he lacks courage to repudiate his society, even for the
sake of higher and more abundant life. An out and out rascal
can live up to civilization's false ideals of virtue, and be at
heart a villain. Shaw says:

*"There can be no question as to the effect likely to be
produced on an individual by his conversion from the ordinary
acceptance of current ideals as safe standards of conduct to
the vigilant open-mindedness of Ibsen. It must at once greatly
deepen the sense of moral responsibility. Before conversion,
the individual anticipates nothing worse in the way of examina-
tion at the judgement bar of his conscience than such questions
as Have you kept the commandments? Have you obeyed the Law?
Have you attended church regularly; paid your rates and taxes
to Caesar? It may be hard to do all these things; but it is
still harder not to do them, as our ninety-nine moral cowards
in the hundred well know. And even a scoundrel can do them all

*"The quintessence of Ibsenism"--G. B. Shaw
pp. 187 & 188--Chapter V

and yet live a worse life than the smuggler and the prostitute who must answer No all through the catechism. Substitute for such a technical examination one in which the whole point to be settled is Guilty or Not Guilty--one in which there is no more and no less respect for chastity than for incontinence, for subordination than for rebellion, for legality than for illegality, for piety than for blasphemy, in short for the standard virtues than for the standard vices, and immediately, instead of lowering the moral standard by relaxing the tests of worth, you raise it by increasing their stringency to a point at which no mere Pharisaism or moral cowardice can pass them."

Strangling of Life-Force by modern economic customs

But not only false ideals of virtue are impeding man in his desire to realize himself, and at the same time the "world-will." He is impeded also by the meshes of his own economic system which ensnares him at every turn. The Capitalistic idea has turned man into a cog in a great machine repeating the same task of infinitesimal importance millions and millions of times, yet never completing a piece of work from "A" to "Z," and never allowed the poignant joy which comes from viewing a creation planned and created by his sole efforts. Man has thus lost resource and the power of intelligent planning; he fills his head with the "romantic nonsense of newspapers, novels, plays and films," as satisfaction for a mentality dwindling for want of exercise. Shaw illustrates this conception, in "The Intelligent Woman's Guide to Socialism," as follows:

and yet live a worse life than the smuggler and the prostitute who must answer No all through the catechism. Substitute for such a technical examination one in which the whole point to be settled is Guilty or Not Guilty--one in which there is no more and no less respect for obesity than for incontinence, for subordination than for rebellion, for legality than for illegality, for piety than for blasphemy, in short for the standard virtues than for the standard vices, and immediately, instead of lowering the moral standard by relaxing the tests of worth, you raise it by increasing their stringency to a point at which no mere Pharisaism or moral cowardice can pass them."

But not only false ideals of virtue are impeding man in his desire to realize himself, and at the same time the "world-will." He is impeded also by the wishes of his own economic system which enslaves him at every turn. The Capitalistic idea has turned man into a cog in a great machine repeating the same task of infinitesimal importance millions and millions of times, yet never completing a piece of work from "A" to "Z," and never allowed the poignant joy which comes from viewing a creation planned and created by his sole efforts. Man has thus lost resource and the power of intelligent planning; he fills his head with the "romantic nonsense of newspapers, novels, plays and films," as satisfaction for a mentality dwindling for want of exercise. Shaw illustrates this conception. In "The Intelligent Woman's Guide to Socialism," as follows:

Stunting of life-force purpose by modern economic conditions

Capitalistic degradation of Man's individuality

*"Take pins for example! I do not know why it is that I so seldom use a pin when my wife cannot get on without boxes of them at hand; but it is so, and I will therefore take pins as being for some reason specially important to women."

"There was a time when pinmakers could buy the material; shape it; make the head and the point; ornament it; and take it to market or to your door and sell it to you. They had to know three trades: buying, making and selling; and the making required skill in several operations. They not only knew how the thing was done from beginning to end, but could do it. But they could not afford to sell you a paper of pins for a farthing. Pins cost so much that a woman's dress allowance was called pin money."

"By the end of the eighteenth century, Adam Smith boasted that it took eighteen men to make a pin, each man doing a little bit of the job and passing the pin on to the next, and none of them being able to make a whole pin or to buy the materials or to sell it when it was made. The most you could say for them was that at least they had some idea of how it was made, though they could not make it. Now as this meant that they were clearly less capable and knowledgeable men than the old pinmakers, you may ask why Adam Smith boasted of it as a triumph of civilization when its effect was so clearly a degrading effect. The

*"The Intelligent Woman's Guide to Socialism and Capitalism"
p. 161--164--Chap. 42 G. B. Shaw

*"Take pins for example: I do not know why it is that I so seldom use a pin when my wife cannot get on without boxes of them at hand; but it is so, and I will therefore take pins as being for some reason specially important to women."

Capitalistic degradation of Man's Individuality

"There was a time when pinmakers could buy the material; shape it; make the head and the point; ornament it; and take it to market or to your door and sell it to you. They had to know three trades: buying, making and selling; and the making required skill in several operations. They not only knew how the thing was done from beginning to end, but could do it. But they could not afford to sell you a paper of pins for a farthing. Pins cost so much that a woman's dress allowance was called pin money."

"By the end of the eighteenth century, Adam Smith boasted that it took eighteen men to make a pin, each man doing a little bit of the job and passing the pin on to the next, and none of them being able to make a whole pin or to buy the materials or to sell it when it was made. The most you could say for them was that at least they had some idea of how it was made, though they could not make it. Now as this meant that they were clearly less capable and knowledgeable men than the old pinmakers, you may ask why Adam Smith boasted of it as a triumph of civilization when its effect was so clearly a degrading effect. The

*"The Intelligent Woman's Guide to Socialism and Capitalism" p. 181--184--Chap. 42 G. B. Shaw

reason was that by setting each man to do just one little bit of the work and nothing but that, over and over again, he became very quick at it. The men, it is said, could turn out nearly 5,000 pins a day each, and thus pins became plentiful and cheap. The country was supposed to be richer because it had more pins, though it had turned capable men into mere machines doing their work without intelligence, and being fed by the spare food of the capitalist as an engine is fed with coals and oil. That was why the poet Goldsmith, who was a farsighted economist as well as a poet, complained that 'wealth accumulates and men decay.'"

"Nowadays Adam Smith's eighteen men are as extinct as the diplodocus. The eighteen flesh and blood machines are replaced by machines of steel which spout out pins by the hundred million. Even sticking them into pink paper is done by machinery. The result is that with the exception of a few people who design the machines, nobody knows how to make a pin or how a pin is made: that is to say the modern worker in pin manufacture need not be one tenth so intelligent and skilful and accomplished as the old pinmaker, and the only compensation we have for this deterioration is that pins are so cheap that a single pin has no expressible value at all."

"Thus the capitalist system has produced an almost universal ignorance of how things are made and done, whilst at the same time, it has caused them to be made and done on a gigantic scale. And when people travel, they are surprised to find the

reason was that by setting each man to do just one little bit of the work and nothing but that, over and over again, he became very quick at it. The men, it is said, could turn out nearly 5,000 pins a day each, and thus pins became plentiful and cheap. The country was supposed to be richer because it had more pins, though it had turned capable men into mere machines doing their work without intelligence, and being fed by the spare food of the capitalist as an engine is fed with coals and oil. That was why the poet Goldsmith, who was a farsighted economist as well as a poet, complained that 'wealth accumulates and men decay.'"

"Nowadays Adam Smith's eighteen men are as extinct as the diplodocus. The eighteen flesh and blood machines are replaced by machines of steel which spout out pins by the hundred million. Even sticking them into pink paper is done by machinery. The result is that with the exception of a few people who design the machines, nobody knows how to make a pin or how a pin is made: that is to say the modern worker in pin manufacture need not be one tenth so intelligent and skilful and accomplished as the old pinmaker, and the only compensation we have for this deterioration is that pins are so cheap that a single pin has no expressible value at all."

"Thus the capitalist system has produced an almost universal ignorance of how things are made and done, whilst at the same time, it has caused them to be made and done on a gigantic scale. And when people travel, they are surprised to find the

Esquimaux and villages who have to make everything for themselves are more intelligent and resourceful!"

In the name of Creative Evolution, and so under the banner of his religion, Shaw attacks again an economic system which cripples both rich and poor by endowing the days of the former with all leisure, and those of the latter with nothing but toil. Neither class can work harmoniously toward the "world-will." The rich are bent on their own extermination in a mad search for pleasures to be bought by money. They constantly miss the real values of life. On the other hand, Shaw says he hates the poor, and looks forward to their extermination, really meaning that the state of poverty is abhorrent to him.

Class barriers

False social standards raising barriers between classes, furthermore, impede the Life-Force in that most important of all endeavors--creation of adequate living beings. In an economic system, where man and woman cannot step beyond class bounds in marriage, they are uniting for social position or riches, and perforce ignoring the mates which nature offers them in love. Under such circumstances, we shall never get a well-bred race. Shavian Socialism and religion again join hands in Shaw's contention that if every person were raised at the same cost; culture, habits and refinements would be the same. Any man might take as his wife, any woman for whom he felt love--and, after all, love is the true criterion for adequate mating.

Esquimaux and villages who have to make everything for themselves are more intelligent and resourceful!"

In the name of Creative Evolution, and so under the banner of his religion, Shaw attacks again an economic system which cripples both rich and poor by endowing the days of the former with all leisure, and those of the latter with nothing but toil. Neither class can work harmoniously toward the "world-will." The rich are bent on their own extermination in a mad search for pleasures to be bought by money. They constantly miss the real values of life. On the other hand, Shaw says he hates the poor, and looks forward to their extermination, really meaning that the state of poverty is abhorrent to him.

False social standards raising barriers between classes,

Class barriers

furthermore, impede the Life-Force in that most important of all endeavors--creation of adequate living beings. In an economic system, where man and woman cannot step beyond class bounds in marriage, they are uniting for social position or riches, and perforce ignoring the mates which nature offers them in love. Under such circumstances, we shall never get a well-bred race. Shavian Socialism and religion again join hands in Shaw's contention that if every person were raised at the same cost; culture, habits and refinements would be the same. Any man might take as his wife, any woman for whom he felt love--and, after all, love is the true criterion for adequate mating.

The afore-mentioned Shavian "Leisure State" is likewise worked into the religious scheme of Creative Evolution. Shaw says:

The "Leisure State"

*"If people had enough real leisure every day as well as work, they would learn how to enjoy themselves. At present they are duffers at this important art. All they can do is to buy the alluringly advertized pleasures that are offered to them for money."

"When people have leisure enough to live and to know the difference between real and sham enjoyment, they will not only begin to enjoy their work, but to understand why Sir George Cornwall Lewis said that life would be tolerable but for its amusements. We never want to work at pleasure: what we want is work with some pleasure and interest in it to occupy out time and exercise our muscles and minds."

In considering the evolution of man toward Superman, Shaw is deeply concerned with the mothers and children of the race. He has stated often his concern for the woman of an economic system which forces her, through poverty, to enter into sex relations for money, either in or out of marriage. The woman who bears a child, declares Shaw, should receive a government subsidy of at least $10,000, as a guarantee of its proper nurture; a guarantee which would not be necessary, however, were equal distribution of the wealth an accomplished

Degradation of women and children

*"The Intelligent Woman's Guide to Socialism and Capitalism"
p. 81--Chap. 24 G. B. Shaw

The afore-mentioned Shavian "Leisure State" is likewise worked into the religious scheme of Creative Evolution. Shaw says:

"If people had enough real leisure every day as well as work, they would learn how to enjoy themselves. At present they are duffers at this important art. All they can do is to buy the alluringly advertised pleasures that are offered to them for money."

"When people have leisure enough to live and to know the difference between real and sham enjoyment, they will not only begin to enjoy their work, but to understand why Sir George Cornwall Lewis said that life would be tolerable but for its amusements. We never want to work at pleasure: what we want is work with some pleasure and interest in it to occupy our time and exercise our muscles and minds."

In considering the evolution of man toward Superman, Shaw is deeply concerned with the mothers and children of the race.

Degradation of women and children

He has stated often his concern for the woman of an economic system which forces her, through poverty, to enter into sex relations for money, either in or out of marriage. The woman who bears a child, declares Shaw, should receive a government subsidy of at least $10,000, as a guarantee of its proper nurture; a guarantee which would not be necessary, however, were equal distribution of the wealth an accomplished

*"The Intelligent Woman's Guide to Socialism and Capitalism"
p. 81--Chap. 24 G. B. Shaw

fact.

Shaw feels, moreover, that the modern education of the young falls far short of being--as it should be--a sympathetic ally of the Life-Force. Education today insists upon the student's assimilation of thousands of unimportant and irrelevant facts and habits. Startling ornamental knowledge is at the finger-tips of today's child, but he has never been encouraged to think for himself; disciplinary repression has killed his natural initiative, and as an experiment of the Life-Force, he is a sterilized nonentity at the age of ten, having lost his capacity to evolve. Shaw consistently regards the child as a living experiment, and resents the imposition of adult standards and conventions upon the young. He contends that the child is very possibly a more successful experiment than his parent, and parental claim to personal private property in children is a repudiation of the efforts of the Life-Force. According to Shaw, each little one should be brought up to feel deep personal obligation to his community, and should be imbued with a desire to pay back for all he has consumed, in ever-increasing personal realization, constantly applied for the proficiency of the races. He remembers his own early musical yearnings, when he emphasizes the bringing to bear of "every device of art upon the young; so that they may discover some form of it that delights them naturally."

Deficiency of modern education

There is a persuasive note in the fact that Shaw has thus

fact.

Shaw feels, moreover, that the modern education of the young fails far short of being--as it should be--a sympathetic ally of the Life-Force. Education today insists upon the student's assimilation of thousands of unimportant and irrelevant facts and habits. Startling ornamental knowledge is at the finger-tips of today's child, but he has never been encouraged to think for himself; disciplinary repression has killed his natural initiative, and as an experiment of the Life-Force, he is a sterilized nonentity at the age of ten, having lost his capacity to evolve. Shaw consistently regards the child as a living experiment, and resents the imposition of adult standards and conventions upon the young. He contends that the child is very possibly a more successful experiment than his parent, and parental claim to personal private property in children is a repudiation of the efforts of the Life-Force. According to Shaw, each little one should be brought up to feel deep personal obligation to his community, and should be imbued with a desire to pay back for all he has consumed, in ever-increasing personal realization, constantly applied for the perfectency of the races. He remembers his own early musical yearnings, when he emphasizes the bringing to bear of "every device of art upon the young; so that they may discover some form of it that delights them naturally."

Deficiency of modern education

There is a persuasive note in the fact that Shaw has thus

ulitized all the ardor of his Socialistic belief as an integral phase of his religion. This is modern religion for the healing of modern illnesses--a religion alive with repudiation of sham and vital because only man at his best will suffice. Its sacred literature is all the history and science and philosophy of man, as well as the artistic word of poem, play and novel; its church is the world; its art is sky and sea and plain as well as the beauties of man-created painting and sculpture; its God is--Man!

In a lecture delivered in Kensington Town Hall, Shaw thus expressed himself in characteristic terms:

"When you are asked, 'Where is God?' stand up and say, 'I am God, and here is God, not as yet completed, but still advancing towards completion, just in so much as I am working for the purpose of the universe, working for the good of the whole of society and the whole world, instead of merely looking after my personal ends.'"

Within the religion of Creative Evolution, there is no place for personal immortality. The realization of the highest capacities of individual man before death is vital, so that after death, the life spark passed to another may glow the brighter. Man as an individual is of immense importance to the Force through his life-effort; and through any appreciable effect which he has left upon the race, man may be thought of as eternal in racial

Repudiation of personal immortality in Creative Evolution

utilized all the ardor of his Socialistic belief as an integral phase of his religion. This is modern religion for the healing of modern illnesses--a religion alive with repudiation of sham and vital because only man at his best will suffice. Its sacred literature is all the history and science and philosophy of man, as well as the artistic word of poem, play and novel; its church is the world; its art is sky and sea and plain as well as the beauties of man-created painting and sculpture; its God is--Man:

In a lecture delivered in Kensington Town Hall, Shaw thus expressed himself in characteristic terms:

"When you are asked, 'Where is God?' stand up and say, 'I am God, and here is God, not as yet completed, but still advancing towards completion, just in so much as I am working for the purpose of the universe, working for the good of the whole of society and the whole world, instead of merely looking after my personal ends.'"

Within the religion of Creative Evolution, there is no place for personal immortality. The realization of the highest capacities of individual man before death is vital, so that after death, the life spark passed to another may glow the brighter. Man as an individual is of immense importance to the Force through his life-effort; and through any appreciable effect which he has left upon the race, man may be thought of as eternal in racial

Repudiation of personal immortality in Creative Evolution

evolution. However, to Shaw, immortality of the personal body and earth-bound vision of even the best of us is loathsome.

He says:

*"I have a strong feeling that I shall be glad when I am dead and done for--scrapped at last to make room for somebody better, cleverer, more perfect than myself. This, I believe, is the clue to my views on immortality. The idea of personal salvation is intensely repugnant to me when it is not absurd. Imagine Roosevelt, the big brute, preserving his personality in a future state and swaggering about as a celestial Rough Rider! Or imagine me in heaven giving forth all sorts of epigrams and paradoxes, startling St. Peter with my iconoclasm, being paragraphed in the 'Eternal Herald' and cartooned in the 'Aeon Review'! No, I think the trouble has come about through imagining that there are only two attributes--eternal life and utter extinction at death. I believe neither of these theories to be correct. Life continually tends to organize itself into higher and better forms. There is no such thing as personal immortality; and death as Weissman says, is only a means of economizing life. The vital spark, the Life principle within us, goes on in spite of personal annihilation."

III Shaw's Study of Christianity

Although concerned with steadily increasing endeavors to popularize the Shavian religion by means of the theatre, Shaw has given, nevertheless, definite, critical thought to the

*"George Bernard Shaw--His Life and Works"
p. 477--Chap. XV Archibald Henderson

evolution. However, to Shaw, immortality of the personal body and earth-bound vision of even the best of us is loathsome.

He says:

"I have a strong feeling that I shall be glad when I am dead and done for--scrapped at last to make room for somebody better, cleverer, more perfect than myself. This, I believe, is the clue to my views on immortality. The idea of personal salvation is intensely repugnant to me when it is not absurd. Imagine Roosevelt, the big brute, preserving his personality in a future state and swaggering about as a celestial Rough Rider! Or imagine me in heaven giving forth all sorts of epigrams and paradoxes, startling St. Peter with my iconoclasm, being paragraphed in the 'Eternal Herald' and cartooned in the 'Aeon Review': No, I think the trouble has come about through imagining that there are only two attributes--eternal life and utter extinction at death. I believe neither of these theories to be correct. Life continually tends to organize itself into higher and better forms. There is no such thing as personal immortality; and death as Weismann says, is only a means of economizing life. The vital spark, the life principle within us, goes on in spite of personal annihilation."

III Shaw's Study of Christianity

Although concerned with steadily increasing endeavors to popularize the Shavian religion by means of the theatre, Shaw has given, nevertheless, definite, critical thought to the

*"George Bernard Shaw--His Life and Works"
p. 477--Chap. XV Archibald Henderson

doctrines of Christianity which for some two thousand years have held the imagination and faith of several millions of believers. He has many times scientifically conned the gospels with the purpose of conceiving an unprejudiced perception of Jesus Christ--a perception at which he contends few conventionalized Christians ever truly arrive. He says:

*"When I was young it was impossible to read the gospels without fantastic confusion of thought. The confusion was so utterly confounded that it was called the proper spirit to read the Bible in. Jesus was a baby; and he was older than creation. He was a man who could be persecuted, stoned, scourged and killed; and he was a god, immortal and all powerful able to raise the dead and call millions of angels to his aid. It was a sin to doubt either view of him: that is, it was a sin to reason about him; and the end was that you did not reason about him, and read about him only when you were compelled."

Since that period, Shaw has reasoned about Jesus and some of his conclusions have appeared so blasphemous to earnest believers, that along the margins of the library book from which the above quotation was taken, I find, penned by some outraged reader: "Fool you are--G. B.!"

Shaw, in the first place, contends that the doctrine of Christianity was a step in moral evolution which would have come to pass had Jesus Christ never lived. Because the forlorn

*"Androcles and the Lion"--G. B. Shaw--p. 19--Preface

doctrines of Christianity which for some two thousand years have held the imagination and faith of several millions of believers. He has many times scientifically conned the gospels with the purpose of conceiving an unprejudiced perception of Jesus Christ--a perception at which he contends few conventionalized Christians ever truly arrive. He says:

*"When I was young it was impossible to read the gospels without fantastic confusion of thought. The confusion was so utterly confounded that it was called the proper spirit to read the Bible in. Jesus was a baby; and he was older than creation. He was a man who could be persecuted, stoned, scourged and killed; and he was a god, immortal and all powerful able to raise the dead and call millions of angels to his aid. It was a sin to doubt either view of him: that is, it was a sin to reason about him; and the end was that you did not reason about him, and read about him only when you were compelled."

Since that period, Shaw has reasoned about Jesus and some of his conclusions have appeared so blasphemous to earnest believers, that along the margins of the library book from which the above quotation was taken, I find, penned by some outraged reader, "Fool you are--G. B.!"

Shaw, in the first place, contends that the doctrine of Christianity was a step in moral evolution which would have come to pass had Jesus Christ never lived. Because the fortion

*"Androcles and the Lion"--G. B. Shaw--p. 19--Preface

yet militant picture of Christ has captured the imagination of white mankind, all the Christian doctrines have been attributed to him although prophets of other creeds and races had anticipated him by hundreds of years. This, nevertheless, makes the doctrines of Christianity none the less valid, as Shaw readily concedes.

Kinship between Christianity and Creative Evolution

One of these doctrines embraced by Jesus, was the conception that man is one with God, and man, in pursuing life, is in reality upon God's mission. It will be noted that such a conception dovetails beautifully with the Shavian religious conception of personal deity through personal realization. Shaw is delighted with this vindication of his views, and contends that all the modern science and psychology have failed to sully this doctrine of Jesus' because it is based upon a solid foundation of reason--the evolution towards something ever more worthy of the God within man.

Cooperation between God and Man

Moreover, Shaw believes that Christ, far from being the idol on the pedestal which Christian churches have made him, was really the "rallying centre for revolutionary influences which all established States and Churches fight." Let us, for instance, consider a second theory advanced by Christ when he exhorted his followers to divest themselves of their money and goods by donating all to a fund for common uplift; and to forget to

Sponsorship of Christ's economic views in Creative Evolution

yet militant picture of Christ has captured the imagination of
white mankind, all the Christian doctrines have been attributed
to him although prophets of other creeds and races had antici-
pated him by hundreds of years. This, nevertheless, makes the
doctrines of Christianity none the less valid, as Shaw readily
concedes.

One of these doctrines embraced by Jesus, was the concep-
tion that man is one with God, and man, in
pursuing life, is in reality upon God's
mission. It will be noted that such a conception dovetails
beautifully with the Shavian religious conception
of personal deity through personal realisation.
Shaw is delighted with this vindication of his views, and con-
tends that all the modern science and psychology have failed to
nully this doctrine of Jesus' because it is based upon a solid
foundation of reason--the evolution towards something ever more
worthy of the God within man.

Kinship between Christianity and Creative Evolution

Cooperation between God and Man

Moreover, Shaw believes that Christ, far from being the
idol on the pedestal which Christian churches have made him,
was really the "rallying centre for revolutionary influences
which all established States and Churches fight." Let us, for
instance, consider a second theory advanced
by Christ when he exhorted his followers to
divest themselves of their money and goods
by donating all to a fund for common uplift; and to forget to

Sponsorship of Christ's economic views in Creative Evolution

provide for the morrow since one cannot serve God and mammon.

This certainly is directly in line with Shaw's pet ideas of Communism, which for years he has advanced before a church and State ever resentfully fearful of disturbing the "status quo." Shaw extols this Christian theory, and begs mankind once more in the names of Christianity and Creative Evolution to attack the problem of a just distribution of the wealth, upon the ground that "the right to an income is as sacred and equal as the right to life is sacred and equal." Thus, once more, another Christian doctrine receives the sanction of Creative Evolution when Shaw says:

*"Decidedly, whether you think Jesus was God or not, you must admit that he was a first rate political economist."

Jesus exhorted man to get rid of judges and punishments, and to love enemies and neighbors alike. Again Shaw champions a Christian theory, when he contends that judges, prisons and torture have never taught a man or woman to keep within the limits of self control if tempted a second time. There are some humans, he believes, who can attain no mastery over their actions. In anger, such people will maim and kill murderously. Because most of us can maintain rationality upon provocation to anger, we make no endeavor to consider sympathetically the case of a man so lacking in control that he is imbued with actual anger--mania. No

Inadvisibility of criminal punishment as contended by both religions

*"Androcles and the Lion" G. B. Shaw
p. 80 Preface

Inevitability of criminal punishment as contended by both religions

humans, he believes, who can attain no mastery over their actions. In anger, such people will meim and kill murderously. Because most of us can maintain rationality upon provocation to anger, we make no endeavor to consider sympathetically the case of a man so lacking in control that he is imbued with actual anger--mania. No

**"Androcles and the Lion" G. B. Shaw
p. 80 Preface

such person ever conquered such a condition through the degradation of life imprisonment. Although the direct means to give gratification to his anger may be removed, the actual murderous impulse of mind is not repudiated by prison gratings. Shaw startlingly advocates that "persons without self-control enough for social purposes may be killed, or may be kept in asylums with a view to studying their condition and ascertaining whether it is curable." Thus, once more, Creative Evolution and Christianity are apparently in accord.

There is, moreover, complete harmony between Christianity and Shaw's religion in one other respect. It will be recollected that Christ counselled his followers to divest themselves of family entanglements, reminding them that, henceforth, duty lay not with family, but rather with God and the dissemination of his kingdom upon earth. Shaw recognizes keenly, the validity of such argument. He advances example after example in which man's realization of his supreme effort has been impeded or completely ruined by the pettishness of home ties, particularly by the aggressive claim which most wives exercise over their husbands. Children further complicate the situation, since the sacrifices a woman would not demand selfishly of her husband, she will insist upon for her children. This, Shaw feels, is an intense problem with which man must cope--the continuation of the race without dividing with one's mate, the faith and ardor and allegiance which every human being owes to the God within himself.

Emphasis on dangers of family ties to self realization

such person ever conquered such a condition through the degra-
dation of life imprisonment. Although the direct means to give
gratification to his anger may be removed, the actual murderous
impulses of mind is not repudiated by prison gratings. Shaw
startlingly advocates that "persons without self-control enough
for social purposes may be killed, or may be kept in asylums
with a view to studying their condition and ascertaining whether
it is curable." Thus, once more, Creative Evolution and Chris-
tianity are apparently in accord.

There is, moreover, complete harmony between Christianity
and Shaw's religion in one other respect. It will be recollect-

Emphasis on dangers of family ties to self realization

ed that Christ counselled his followers to divest themselves of family entanglements, reminding them that, henceforth, duty lay not with family, but rather with God and the dissemination of his kingdom upon earth. Shaw recognizes keenly, the validity of such argument. He advances example after example in which man's realization of his supreme effort has been impeded or completely ruined by the pettishness of home ties, particularly by the aggressive claim which most wives exercise over their husbands. Children further complicate the situation, since the sacrifices a woman would not demand selfishly of her husband, she will insist upon for her children. This, Shaw feels, is an intense problem with which man must cope--the continuation of the race without dividing with one's mate, the faith and ardor and allegiance which every human being owes to the God within himself.

It will be seen, then, that Creative Evolution concurs enthusiastically with the main principles of Christianity, viewed through the enlightened common sense approach of progressive thought. What, then, is there of blasphemy in Shaw's conception of Christ and his doctrine which sends a shudder up the orthodox Christian spine whenever the name of the playwright is mentioned?

Probably the main reason for this reaction is occasioned because Shaw has expressed a belief that Christ, shaken by sorrow and despair, became, at last, mentally deranged before the spectacle of debauchery, injustice and intolerance, in a people to whom he had given of his best. Rejoicing, however, in the adoration of the multitudes, and swayed by the tenderness of his disciples, this intelligent man who had offered his society truths which are valid even today, allowed Peter to persuade him that he was the Messiah. As a result of this imbued belief, he silently suffered false witness and torture, only to die, sorrowfully questioning of his God why he had been thus forsaken.

Shavian belief in mental derangement of Christ before death

Shaw earnestly maintains that in no other way can the later protestations of Christ in behalf of his own divinity, be reconciled with the clear-visioned, advanced, economic thinking which characterized the early days of this great teacher.

Again, Shavian adverse criticism regarding modern man's credulity in outworn Biblical facts, has brought down a storm of protest, and occasioned cries of

Shavian study of the Bible

It will be seen, then, that Creative Evolution concurs enthusiastically with the main principles of Christianity, viewed through the enlightened common sense approach of progressive thought. What, then, is there of blasphemy in Shaw's conception of Christ and his doctrine which sends a shudder up the orthodox Christian spine whenever the name of the playwright is mentioned?

Probably the main reason for this reaction is occasioned Shavian belief in mental derangement of Christ before death because Shaw has expressed a belief that Christ, shaken by sorrow and despair, became, at last, mentally deranged before the spectacle of debauchery, injustice and intolerance, in a people to whom he had given of his best. Rejoicing, however, in the adoration of the multitudes, and swayed by the tenderness of his disciples, this intelligent man who had offered his society truths which are valid even today, allowed Peter to persuade him that he was the Messiah. As a result of this implied belief, he silently suffered false witness and torture, only to die, sorrowfully questioning of his God why he had been thus forsaken.

Shaw earnestly maintains that in no other way can the later protestations of Christ in behalf of his own divinity, be reconciled with the clear-visioned, advanced, economic thinking which characterized the early days of this great teacher.

Again, Shavian adverse criticism regarding modern man's Shavian study of the Bible credulity in outworn Biblical facts, has brought down a storm of protest, and occasioned cries of

blasphemy. Shaw, it is true, is deeply concerned over the fact that modern people are increasingly loath to scrap old information, and at the same time, are ever acquisitive for new. He believes that we should ever weigh carefully new and old ideas, finally discarding those which seem to be inadequate. He contends, however, that most people simply hold tenaciously to both the old and the new, so that consequently, the educated human of today has a muddle of a mind--novel facts and fancies lying in jumbled confusion with those passed down through the centuries. The most conspicuous example of such a practice is the attitude assumed toward the Bible in Christian countries. Because the Bible, in the old unintelligible, yet artistic translation has become increasingly meaningless to those who endeavor to read it, new and less conservative versions have been created which interpret the "Book of Books" in a familiarly realistic way. Such versions require the reader to interpret Biblical situations by modern standards and exhort the application of continual common sense tests. However, it would seem that those who find the old-time Biblical translation unintelligible do not turn to the modern version, but instead, forego Biblical reading altogether. *Thus, as Shaw states, "we are at a crisis in which one party is keeping the Bible in the clouds in the name of religion, and another is trying to get rid of it altogether in the name of Science."

*"The Adventures of the Black Girl in Her Search for God"
page 63 G. B. Shaw

blasphemy. Shaw, it is true, is deeply concerned over the fact that modern people are increasingly loath to scrap old information, and at the same time, are ever acquisitive for new. He believes that we should ever weigh carefully new and old ideas, finally discarding those which seem to be inadequate. He contends, however, that most people simply hold tenaciously to both the old and the new, so that consequently, the educated human of today has a muddle of a mind--novel facts and fancies lying in jumbled confusion with those passed down through the centuries. The most conspicuous example of such a practice is the attitude assumed toward the Bible in Christian countries. Because the Bible, in the old unintelligible, yet artistic translation has become increasingly meaningless to those who endeavor to read it, new and less conservative versions have been created which interpret the "Book of Books" in a familiarly realistic way. Such versions require the reader to interpret Biblical situations by modern standards and exhort the application of continual common sense tests. However, it would seem that those who find the old-time Biblical translation unintelligible do not turn to the modern version, but instead, forego Biblical reading altogether. *Thus, as Shaw states, "we are at a crisis in which one party is keeping the Bible in the clouds in the name of religion, and another is trying to get rid of it altogether in the name of Science."

*"The Adventures of the Black Girl in Her Search for God"

Shaw, moreover, points out that the Sunday Schools, the Churches, the Bible Societies, and even the very law of the English statute book, have consistently fostered the idea that scepticism regarding any part of the King James' version is rank heresy. Because of this reiterated admonition, people fail to look upon the Bible in a sane manner. They do not think of it as Jewish Literature, Poetry and History lovingly translated by scribes who were filled with awe and reverence--men who worked only for an artistic result, often foregoing the true meaning of the original texts, and translating, wherever necessary, a "Nay" for a "Yea" or a "Yea" for a "Nay." Most people, through the enforced respect bred by religious upbringing, and the uplifting beauty of translation, look upon the Book as endowed with mystical properties and supernatural powers. To these, the Bible is really a sort of medieval fetish.

Protest against fetishism in Biblical consideration

Shaw says of this:

*"Now it is clear that this supernatural view of the Bible, though at its best it may achieve sublimity by keeping its head in the skies may also make itself both ridiculous and dangerous by having its feet off the ground. It is a matter of daily experience that a book taken as an infallible revelation, whether the author be Moses, Ezekial, Paul, Swedenborg, Joseph Smith, Mary Baker Eddy or Karl Marx, may bring such hope, consolation

*"The Adventures of the Black Girl in Her Search for God"
pp. 62 & 63 G. B. Shaw

Shaw, moreover, points out that the Sunday Schools, the Churches, the Bible Societies, and even the very law of the English statute book, have consistently fostered the idea that scepticism regarding any part of the King James' version is rank heresy. Because of this reiterated admonition, people fail to look upon the Bible in a sane manner. They do not think of it as Jewish Literature, Poetry and History lovingly translated by scribes who were filled with awe and reverence--men who worked only for an artistic result, often foregoing the true meaning of the original texts, and translating, wherever necessary, a "May" for a "Yes" or a "Yes" for a "May." Most people, through the enforced respect bred by religious upbringing, and the uplifting beauty of translation, look upon the Book as endowed with mystical properties and supernatural powers. To these, the Bible is really a sort of medieval fetish.

Protest against Fetishism in Biblical consideration

Shaw says of this:

"Now it is clear that this supernatural view of the Bible, though at its best it may achieve sublimity by keeping its head in the skies may also make itself both ridiculous and dangerous by having its feet off the ground. It is a matter of daily experience that a book taken as an infallible revelation, whether the author be Moses, Ezekial, Paul, Swedenborg, Joseph Smith, Mary Baker Eddy or Karl Marx, may bring much hope, consolation

"The Adventures of the Black Girl in Her Search for God"
pp. 62 & 63 G. B. Shaw

and happiness into our individual lives that we may well cherish it as the key of Paradise. But, if the paradise be a fool's paradise, as it must be when its materials are imaginary, then it must not be made the foundation of a State and must be classed with anodynes, opiates and anaesthetics."

Shaw particularly attacks the rationality of the type of religion exploited in the earlier books of the Bible, where God was a "tribal deity" only propitiated by the offering up of burnt human flesh. Again the blood sacrifice idea is carried over into the New Testament where Jesus is killed in the hideous torture of crucifixion; since which time, we as Christians, have taken as the symbol of Christ's intelligent living, the vulgar instrument of his ignoble death--the cross. Of this Shaw says:

*"The crucifixion thus became to the Churches what the Chamber of Horrors is to a waxwork: the irresistible attraction for children and for the crudest adult worshippers. Christ's clean water of life is befouled by the dirtiest of dirty water from the idolatries of his savage forefathers; and our prelates and proconsuls take Caiaphus and Pontuis Pilate for their models in the name of their despised and rejected victim."

According to Shaw, then, the Bible should be read in a spirit of "intellectual integrity." It should be judged upon

*"The Adventures of the Black Girl in Her Search for God"
pp. 72 & 73 G. B. Shaw

"The Adventures of the Black Girl in Her Search for God"
pp. 72 & 73 G. B. Shaw

the same sane standards as one judges the daily newspaper articles or "Gulliver's Travels," remembering that there is supreme inspiration and supreme folly in all written words.

Shavian attitude toward Church

Moreover, Shaw's conception of the one real service which the Church, as a religious organization, can render to humanity is wildly unorthodox. For forty years after his first early rebellion against Dublin church attendance, he spurned the portals of houses of worship during the customary hours of service. Then, suddenly, he became a regular church attendant, apparently because he had discovered that something within the Church made its appeal to the rationalized considerations of his own religion. He takes many a jaunt, even today, to little-known hamlets and quiet English villages, where the inhabitants note his bicycle prostrate before the steps of the village church, its owner sitting relaxed within, or strolling about near the altar. He makes no secret of the fact that he certainly does not make these pilgrimages to worship a mythical "God in the Skies," to whom fellow members of the congregation may be bowing the knee. From his writings upon the subject, we are startled to discover that the true satisfaction he finds behind the heavy doors of hamlet-church or cathedral, is purely a sensuous appeal.

Plea for religious beauty as sensuous satisfaction

Once more, the cry of "Blasphemy!" rends the air, but those who thus accuse, might well look within themselves, and discover whether their own pleasure in a church service comes from

the same sane standards as one judges the daily newspaper articles or "Gulliver's Travels," remembering that there is supreme inspiration and supreme folly in all written words.

Moreover, Shaw's conception of the one real service which the Church, as a religious organization, can render to humanity is wildly unorthodox. For forty years after his first early rebellion against Dublin church attendance, he spurned the portals of houses of worship during the customary hours of service. Then, suddenly, he became a regular church attendant, apparently because he had discovered that something within the Church made its appeal to the rationalized considerations of his own religion. He takes many a jaunt, even today, to little-known hamlets and quiet English villages, where the inhabitants note his bicycle prostrate before the steps of the village church, its owner sitting relaxed within, or strolling about near the altar. He makes no secret of the fact that he certainly does not make these pilgrimages to worship a mythical "God in the Skies," to whom fellow members of the congregation may be bowing the knee. From his writings upon the subject, we are startled to discover that the true satisfaction he finds behind the heavy doors of hamlet-church or cathedral, is purely a sensuous appeal.

Shavian attitude toward Church

Plea for religious beauty as sensuous satisfaction

Once more, the cry of "Blasphemy!" rends the air, but those who thus accuse, might well look within themselves, and discover whether their own pleasure in a church service comes from

worship of their God, or from genial basking amid the beauties of the house they have built for him. The honest church-goer must admit that after the sudden flare of an adolescent religious stirring, his church attendance has become largely a matter of habit, and the peak of his pure pleasure in the service, comes from sensuous satisfaction in music, stained glass, architectural line and spotless vestment. Then, when he feels the pleasure provoked by these beauties stirring within him, he says to himself, "This is religion; I am close to my God!"

It is just so with Shaw, except that more astute than most of us, he has labelled his feelings as "sensuous satisfaction," and not as "true religion" as does the one who cries "Blasphemy!" upon him. With the rest of us, he feels the uplift of spirit which comes to every human when he is surrounded by beauty, but he does not recognize it as a completed, momentary religious experience as do so many of us. Rather, to him, church attendance has become one more pure experience of the senses, whereby he may be lifted aloft for a brief moment, before again facing renewed and strengthened strivings, for finer realization of self--at one with the Life-Force.

Assistance given by Church in self realization

Shaw makes his appeal for superlative beauty in the Church in an intriguing little essay, "On Going to Church." He says:

*"Any place where men dwell, village or city is a reflection of the consciousness of every single man. In my conscious-

*"On Going to Church" G. B. Shaw--p. 17-18

worship of their God, or from genial basking amid the beauties of the house they have built for him. The honest church-goer must admit that after the sudden flare of an adolescent religious stirring, his church attendance has become largely a matter of habit, and the peak of his pure pleasure in the service comes from sensuous satisfaction in music, stained glass, architectural line and spotless vestment. Then, when he feels the pleasure provoked by these beauties stirring within him, he says to himself, "This is religion; I am close to my God:"

It is just so with Shaw, except that more astute than most of us, he has labelled his feelings as "sensuous satisfaction," and not as "true religion" as does the one who cries "Blasphemy!" upon him. With the rest of us, he feels the uplift of spirit which comes to every human when he is surrounded by beauty, but he does not recognize it as a completed, momentary religious experience as do so many of us. Rather, to him,

Assistance given by Church in self realization church attendance has become one more pure experience of the senses, whereby he may be lifted aloft for a brief moment, before again feeling renewed and strengthened strivings, for finer realization of self--at one with the Life-Force.

Shaw makes his appeal for superlative beauty in the Church in an interesting little essay, "On Going to Church." He says:

*"Any place where men dwell, village or city is a reflection of the consciousness of every single man. In my conscious-

*"On Going to Church" G. B. Shaw--p. 17-18

ness, there is a market, a garden, a dwelling, a workshop, a lovers' walk--above all, a cathedral. My appeal to the master-builder is:

"Mirror this cathedral for me in enduring stone; make it with hands; let it direct its sure and clear appeal to my senses, so that when my spirit is vaguely groping after an elusive mood, my eye shall be caught by the skyward tower, showing me where, within the cathedral, I may find my way to the cathedral within me."

The Church, then, to Shaw becomes a place of deep and stirring pleasure. It is to the Theatre that he turns as the Church of Creative Evolution. There, he protests, in deed-provoking drama--the product of philosophic minds--may the seeking man find answers to the problems which ever harass him, and hinder him in self-realization for the Life-Force. Of this, he drolly exclaims:

*"If ever a revolution makes me Dictator, I shall establish a heavy charge for admission to our churches. But everyone who pays at the church door shall receive a ticket entitling him or her to free admission to one performance at any theatre he or she prefers. Thus shall the sensuous charms of the Church service be made to subsidize the sterner virtue of the drama."

IV <u>Personal Criticism of Shaw's Religion</u>

A person can not read George Bernard Shaw, or examine his

*"Heartbreak House G. B. Shaw
p. 50--Preface

IV Personal Criticism of Shaw's Religion

A person can not read George Bernard Shaw, or examine his

mess, there is a market, a garden, a dwelling, a workshop, a
lovers' walk--above all, a cathedral. My appeal to the master-
builder is:

"Mirror this cathedral for me in enduring stone; make it
with hands; let it direct its aure and clear appeal to my
senses, so that when my spirit is vaguely groping after an elu-
sive mood, my eye shall be caught by the skyward tower, showing
me where, within the cathedral, I may find my way to the cathe-
dral within me."

The Church, then, to Shaw becomes a place of deep and stir-
ring pleasure. It is to the Theatre that he turns as the Church
of Creative Evolution. There, he protests, in deed-provoking
drama--the product of philosophic minds--may the seeking man
find answers to the problems which ever harass him, and hinder
him in self-realization for the Life-Force. Of this, he dryly
exclaims:

"If ever a revolution makes me Dictator, I shall estab-
lish a heavy charge for admission to our churches. But every-
one who pays at the church door shall receive a ticket entitling
him or her to free admission to one performance at any theatre
he or she prefers. Thus shall the sensuous charms of the Church
service be made to subsidize the sterner virtue of the drama."

IV Personal Criticism of Shaw's Religion

A person can not read George Bernard Shaw, or examine his

social, philosophic and religious doctrines without violent personal reaction of some type. Because of splendidly formulated prefaces, the views set forth in his plays are instantly comprehended, and because he has gone to such infinite trouble that we may clearly perceive his drift, we, his readers, somewhat flattered perhaps, acquiesce whole heartedly with him for the nonce. Moreover, Shaw has the reputation of being a free thinker and the advocate of the very latest in social and moral thinking. In our pathetic reluctance to be considered the least bit old fashioned, we often accept viewpoints of his which may seem rather monstrous to us; and endeavor to work them into our own creed, solely because of a stupid desire to "keep alive intellectually." Thus, Shaw instantaneously attracts converts which he is at pains to keep; for after we have divested ourselves of the spell he exercises by forceful, lucid English and apt example; and after we have struggled away from argument cleverly overloaded with piquant but not always veracious specification; and after we have been personally affronted by a carefully planned insult, or thrown off the scent by seemingly irrelevant humor; then we realize that there is much in Shaw which we cannot accept, and we are apt to react violently against him, suddenly seeing no good in his works, and feeling somehow bitterly cheated.

It is, however, folly to approach Shaw with broad derision as do so many who have several times been caught in the net of his hypnotic persuasiveness or affronted by ill-timed humor.

social, philosophic and religious doctrines without violent personal reaction of some type. Because of splendidly formulated prefaces, the views set forth in his plays are instantly comprehended, and because he has gone to such infinite trouble that we may clearly perceive his drift, we, his readers, somewhat flattered perhaps, acquiesce whole heartedly with him for the nonce. Moreover, Shaw has the reputation of being a free thinker and the advocate of the very latest in social and moral thinking. In our pathetic reluctance to be considered the least bit old fashioned, we often accept viewpoints of his which may seem rather monstrous to us; and endeavor to work them into our own creed, solely because of a stupid desire to "keep alive intellectually." Thus, Shaw instantaneously attracts converts which he is at pains to keep; for after we have divested ourselves of the spell he exercises by forceful, lucid English and apt example; and after we have struggled away from argument cleverly overloaded with piquant but not always veracious specification; and after we have been personally affronted by a carefully planned insult, or thrown off the scent by seemingly irrelevant humor; then we realize that there is much in Shaw which we cannot accept, and we are apt to react violently against him, suddenly seeing no good in his works, and feeling somehow bitterly cheated.

It is, however, folly to approach Shaw with broad derision as do so many who have several times been caught in the net of his hypnotic personalyeness or affronted by ill-timed humor.

In addition to true literary excellence, there is so much of the classically fine in this author. There are so many thoughts conducive to fuller living, and such a wealth of comforting companionable interest and concern for the future of mankind--a future which he can never personally witness. Indeed, we are not being cheated by Shaw. He is ever fiercely in earnest, and the apparent insult and irrelevant humor are often but the means he exercises to awaken from moral apathy, those who consider him. Shaw wants tragically, to get something done. Like the rest of us, he wishes to see the blossoming of the seed he has sown. Whatever device will be conducive to action upon Shavian lines, is a fair device to Shaw.

Moreover, here is a man whose whole life has been a revolution against the stagnation of the "status quo." One suspects he takes malicious personal satisfaction in the raised eyebrow, the turned head, the cast-down eyes of the educated, well-fed litterateurs, who feel they must read in behalf of their intellects if not for the good of their souls. The very Irish Shavian devil within him, never dormant for long, pops up and winks an eye in such a situation. So he drolly says:

*"My wit is a reaction against my own innate philistinism. I am tragic by nature, and satire is my escape from murder, arson and a thousand other crimes that lie latent in me. It is my safety valve, my fire-extinguisher, my asbestos curtain

*"Bernard Shaw--Playboy and Prophet"--Archibald Henderson
p. 716--Chapter LVIII

In addition to true literary excellence, there is so much of the classically fine in this author. There are so many thoughts conducive to fuller living, and such a wealth of comforting compassionable interest and concern for the future of mankind--a future which he can never personally witness. Indeed, we are not being cheated by Shaw. He is ever fiercely in earnest, and the apparent insult and irrelevant humor are often but the means he exercises to awaken from moral apathy, those who consider him. Shaw wants tragically, to get something done. Like the rest of us, he wishes to see the blossoming of the seed he has sown. Whatever device will be conducive to action upon Shavian lines, is a fair device to Shaw.

Moreover, here is a man whose whole life has been a revolution against the stagnation of the "status quo." One aspects he takes malicious personal satisfaction in the raised eyebrow, the turned head, the cast-down eyes of the educated, well-fed litterateurs, who feel they must read in behalf of their intellects if not for the good of their souls. The very Irish Shavian devil within him, never dormant for long, pops up and winks an eye in such a situation. So he drolly says:

"My wit is a reaction against my own innate philistinism. I am tragic by nature, and satire is my escape from murder, arson and a thousand other crimes that lie latent in me. It is my safety valve, my fire-extinguisher, my asbestos curtain

*"Bernard Shaw--Playboy and Prophet"--Archibald Henderson
p. 716--Chapter LVIII

against the tyrant that slumbers--only half slumbers, I should say--in my heart. At bottom, I am cruel, narrow, puritanical, an anti-individualist and anti-libertarian. In a word a propogandist, a moralist, a hopeless middle-class bourgeois."

"I am really more like Cromwell or Torguemada than Nietzsche or Heine. A laughing diabolist if you will. But I was given a superb brain, and in it is a giant eye--a third eye--which is called irony. The look in this eye when turned deep into myself disinfects my stupid idealism, my vegetarianism, my pot-boiling brand of socialism, my asceticism."

"It is only in England--God bless her!--where the greatest care is taken of individual rights and where the profound common sense of the Englishman is a perpetual safeguard against the eruption of mystical mountebanks, that I feel myself safe--"

"So I offer up a secret prayer each day that our good old English law called Common Sense protect me against myself. English stupidity is my armor. Such is the psychology of my genius, a Laugh that mails me against myself."

Anyone studying seriously the Shavian religion feels critical expression incumbent upon him at the conclusion of such study. To successfully perform this task of criticism, he must remove himself from the infectious persuasion of Shaw, and he must beware against Shavian idolatry which creeps easily into the consideration of one who appreciates the innate sincerity of Shaw's outlook.

On the other hand, a critic must not be irritated by irony

against the tyrant that slumbers--only half slumbers, I should say--in my heart. At bottom, I am cruel, narrow, puritanical, an anti-individualist and anti-libertarian. In a word a prophet, a moralist, a hopeless middle-class bourgeois."

"I am really more like Cromwell or Torquemada than Nietzsche or Heine. A laughing diabolist if you will. But I was given a superb brain, and in it is a giant eye--a third eye--which is called irony. The look in this eye when turned deep into myself dialectics my stupid idealism, my vegetarianism, my pot-boiling brand of socialism, my asceticism."

"It is only in England--God bless her!--where the greatest care is taken of individual rights and where the profound common sense of the Englishman is a perpetual safeguard against the eruption of mystical mountebanks, that I feel myself safe--"

"So I offer up a secret prayer each day that our good old English law called Common Sense protect me against myself. English stupidity is my armor. Such is the psychology of my genius, a laugh that mails me against myself."

Anyone studying seriously the Shavian religion feels critical expression incumbent upon him at the conclusion of such study. To successfully perform this task of criticism, he must remove himself from the infectious persuasion of Shaw, and he must beware against Shavian idolatry which creeps easily into the consideration of one who appreciates the innate sincerity of Shaw's outlook.

On the other hand, a critic must not be irritated by irony

and self glorification, and must, at the same time, be impervious to shock proceeding from violent onslaught against moral, social and economic conventions.

What, then, are some of the critical ideas for and against the Shavian religion, which such a sympathetic critic might well advance?

In the first place, Shaw's conception of the divinity of man through the Life-Force is a magnificent one. To the man or woman trained intellectually, an introduction to such a theory brings a flood of inspiration which grows through contemplation. The theory is gratifying to one of man's strongest impulses--his egoism. He feels the glory of "mattering" in the erstwhile futile process of living. Moreover, the conception endows man with previously unrecognized depths of responsibility for his life conduct. It calls forth courage, and substitutes intelligence for moral quips. It strips from man the defiant, unnatural modern pose of "My life is my own to dissipate." Creative Evolution points him a working plan with a goal at the end, and with never a moralistic signpost to exasperate and mock the native goodness within him. It endows him with pride in his race and consequent sympathy for the human strugglers about him. He stands alone, yet not alone, for with him all his fellows are at work, although they know it not, on the greatest of conceivable tasks--the salvation of humanity. Finally, because this convert of ours is intellectually trained, Creative Evolution gives him a religion particularly satisfying because it is a

and self glorification, and must, at the same time, be imperi-
ous to shock proceeding from violent onslaught against moral,
social and economic conventions.

What, then, are some of the critical ideas for and against
the Shavian religion, which such a sympathetic critic might
well advance?

In the first place, Shaw's conception of the divinity of
man through the Life-Force is a magnificent one. To the man or
woman trained intellectually, an introduction to such a theory
brings a flood of inspiration which grows through contemplation.
The theory is gratifying to one of man's strongest impulses--
his egoism. He feels the glory of "mattering" in the erstwhile
futile process of living. Moreover, the conception endows man
with previously unrecognized depths of responsibility for his
life conduct. It calls forth courage, and substitutes intelli-
gence for moral quips. It strips from man the defiant, unnat-
ural modern pose of "My life is my own to dissipate." Creative
Evolution points him a working plan with a goal at the end, and
with never a moralistic simpost to exasperate and mock the na-
tive goodness within him. It endows him with pride in his race
and consequent sympathy for the human struggle about him. He
stands alone, yet not alone, for with him all his fellows are
at work, although they know it not, on the greatest of conceiv-
able tasks--the salvation of humanity. Finally, because this
concept of ours is intellectually trained, Creative Evolution
gives him a religion particularly satisfying because it is a

rational conception. He feels that it is a very possible--nay, a probable and authentic faith.

On the other hand, it would sometimes seem, to the critic, that Shaw ever fails to realize the surprising lack of native intelligence inherent in many human beings. Because his own brain is so keen, and possibly because he constantly comes in contact with superior intellects, Shaw fails to appreciate the appalling intellectual fog in which most people live, either because they have little native intelligence or because they are not capable of its wise application.

Rational satisfaction for intellectual only

To one who has dealt with large numbers of human beings whose mentality is low beyond conception, Shaw's Creative Evolution seems for them, an impossible dream of a religion.

Human beings possessed of low mentality are capable of great beauty of existence proceeding from pure simplicity. On the other hand, they are capable of depths of inconceivable degradation and crime. Devoid as these people are of intellectual appreciation, Creative Evolution would thus lose its strongest drawing card--its rational appeal. The lack of conventional moral codes which Creative Evolution sponsors, would leave such people bewildered. The path of uplift must be staked for them by moralistic behest, and such guidance is afforded to most of them through the edict of a stabilized, mystical religious creed which involves religious punishment for the straying one. In other words, to such

Lack of appeal to low mentality

rational conception. He feels that it is a very possible--nay, a probable and authentic faith.

On the other hand, it would sometimes seem, to the critic, that Shaw ever fails to realize the surprising lack of native intelligence inherent in many human beings. Because his own brain is so keen, and possibly because he constantly comes in contact with superior intellects, Shaw fails to appreciate the appalling intellectual fog in which most people live, either because they have little native intelligence or because they are not capable of its wise application.

Rational satisfaction for intellectual only

To one who has dealt with large numbers of human beings whose mentality is low beyond conception, Shaw's Creative Evolution seems for them, an impossible dream of a religion.

Human beings possessed of low mentality are capable of great beauty of existence proceeding from pure simplicity. On the other hand, they are capable of depths of inconceivable degradation and crime. Devoid as these people are of intellectual appreciation, Creative Evolution would thus lose its strongest drawing card--its rational appeal. The lack of conventional moral codes which Creative Evolution sponsors, would leave such people bewildered. The path of uplift must be staked for them by moralistic behest, and such guidance is afforded to most of them through the edict of a stabilized, mystical religious creed which involves religious punishment for the straying one. In other words, to such

Lack of appeal to low mentality

Necessity for sensuous religious satisfaction

a man, recognition of moral decency is not an inborn trait; it is a matter of practice! To take away from this man, a personal human God, is to deprive him of all the religion he is capable of understanding. To take from him the sensuous satisfaction of his church service in the house of a "God in the Heavens," is to take away his sole religious impulse. Such a person feels religion only sensuously.

What would Shaw do with these difficult people, most of them making honest endeavors to live up to the creed they have espoused, and to the moralities embraced by that creed?

Consideration of the problem, convinces us that they must ever remain outcasts from the doctrine of Creative Evolution. Indeed, it is to be feared that until man has progressed much farther toward the creation of Superman, Shaw's religion must remain but one more faith for the consideration of the privileged class alone.

Let us, then, suppose that our intellectual takes Creative Evolution to his bosom, appreciative of the rational inspiration, courageous responsibility and human uplift involved. Will he find satisfaction and balance--or will he meet despair, hungering for something of which he is intellectually ashamed?

The answer is rather obvious. Even the intellectual who loves Shaw's religion for its pure rationality, and who thrills to the idea of racial responsibility--even he will encounter black depths of loneliness which rationality will not comfort.

Necessity for sensuous religious satisfaction

a man, recognition of moral decency is not an in-born trait; it is a matter of practice! To take away from this man, a personal human God, is to deprive him of all the religion he is capable of understanding. To take from him the sensuous satisfaction of his church service in the house of a "God in the Heavens," is to take away his sole religious impulse. Such a person feels religion only sensuously.

What would Shaw do with these difficult people, most of them making honest endeavors to live up to the creed they have espoused, and to the moralities embraced by that creed?

Consideration of the problem, convinces us that they must ever remain outcasts from the doctrine of Creative Evolution. Indeed, it is to be feared that until man has progressed much farther toward the creation of Superman, Shaw's religion must remain but one more faith for the consideration of the privileged class alone.

Let us, then, suppose that our intellectual takes Creative Evolution to his bosom, appreciative of the rational inspiration, courageous responsibility and human uplift involved. will he find satisfaction and balance--or will he meet despair, hungering for something of which he is intellectually ashamed

The answer is rather obvious. Even the intellectual who loves Shaw's religion for its pure rationality, and who thrills to the idea of racial responsibility--even he will encounter black depths of loneliness which rationality will not comfort.

Drawbacks in Creative Evolution for the intellectual

A grief-stricken intellectual cannot pray within himself: "Oh dear Life Force, help me in my grief!" The intellectual one, deceived, cast out, scorned, cannot bend his knee in agonized supplication to the Life Force! Without a human conception of Divinity, we, as humans, are lost and bewildered in loneliness. Just as we turn to a human friend in our misery--so, when human friends fail, we substitute a human friend in the heavens. How can we conceive of the Life-Force as a friend?

Impersonality of Shaw's deity

Yet, when all is said and done, hasn't Shaw merely given rationality to the eternal turning of man to his Creator--a Creator which, through the ages, man has drawn ever closer to him as a comforter, in an increasingly joyful relationship?

This relationship, Shaw in his modernity has joylessly placed on the basis of a business partnership! The impersonality of such a relationship might well seem, to our critic, to be the most serious drawback in Creative Evolution. Even the intellectual will say: "I believe it all, as I believe 2 + 2=4. It is all clear, simple, inspiring when viewed in the sunshine of my days, but at starless midnight, what care I that the components of water are Hydrogen and Oxygen? What care I whether Bacon wrote Shakespeare's plays, or that $y \times y = y^2$? No! My birth, my death, my joys, my sorrows, my successes, my disappointments, my loves, my hates--none of these are rationalities! I will not accept a rationality for my religion!"

Drawbacks in Creative Evolution for the Intellectual

A grief-stricken intellectual cannot pray within himself: "Oh deer Life Force, help me in my grief!" The intellectual one, deceived, cast out, scorned, cannot bend his knee in agonized supplication to the Life Force! Without a human conception of Divinity, we, as humans, are lost and bewildered in loneliness. Just as we turn to a human friend in our misery--so, when human friends fail, we substitute a human friend in the heavens. How can we conceive of the Life-Force as a friend?

Impersonality of Shaw's deity

Yet, when all is said and done, hasn't Shaw merely given relationality to the eternal turning of man to his Creator--a Creator which, through the ages, man has drawn ever closer to him as a comforter, in an interestingly joyful relationship?

This relationship, Shaw in his modernity has joylessly placed on the basis of a business partnership: The impersonality of such a relationship might well seem, to our critic, to be the most serious drawback in Creative Evolution. Even the intellectual will say: "I believe it all, as I believe 2 + 2=4. It is all clear, simple, inspiring when viewed in the sunshine of my days, but at starless midnight, what care I that the components of water are Hydrogen and Oxygen? What care I whether Bacon wrote Shakespeare's plays, or that $y \times y = y^2$? No! My birth, my death, my joys, my sorrows, my successes, my disappointments, my loves, my hates--none of these are rationalities! I will not accept a rationality for my religion!"

It all brings us back to the age old question of why man has chosen, through countless ages to prostrate himself in homage before the veil which he must have faith to rend. Perhaps the all embracing answer to this question may be found in the statement that man, in the final analysis, instinctively recognizes what is good for him, and adheres to those beliefs which will preserve him in full strength of body and mind. Religion has always assisted mankind to bear uncomplainingly the vicissitudes which have encompassed him; religion has provided him with hope for human betterment, and a working plan for individual salvation; religion has guided him in establishing his society; religion has comforted the dread sense of solitude and helplessness, which through the years, has been a menace to human progress.

Shaw's religion of Creative Evolution in the broad significance of its biological, social and economic phases fulfills all but the last of these requisites, which for countless ages have been demanded by harassed man as the fruits of his religion. The stimulating faith in a personal sympathy and comfort, indeed, is starkly absent in the doctrine of Creative Evolution. However, it is not fundamentally a matter of the desolation with which a scrapping of the principle of faith itself would invest any religion, for Creative Evolution <u>does</u> demand faith--faith of the strongest. Rather, it is the peculiar <u>accent</u> on faith which throws out of step the religious devotee who would use his religion for strength along life's road.

It all brings us back to the age old question of why man has chosen, through countless ages to prostrate himself in homage before the veil which he must have faith to rend. Perhaps the all embracing answer to this question may be found in the statement that man, in the final analysis, instinctively recognizes what is good for him, and adheres to those beliefs which will preserve him in full strength of body and mind. Religion has always assisted mankind to bear uncomplainingly the vicissitudes which have encompassed him; religion has provided him with hope for human betterment, and a working plan for individual salvation; religion has guided him in establishing his society; religion has comforted the dread sense of solitude and helplessness, which through the years, has been a menace to human progress.

Shaw's religion of Creative Evolution in the broad significance of its biological, social and economic phases fulfills all but the last of these requisites, which for countless ages have been demanded by harassed man as the fruits of his religion. The stimulating faith in a personal sympathy and comfort, indeed, is starkly absent in the doctrine of Creative Evolution. However, it is not fundamentally a matter of the desolation with which a scrapping of the principle of faith itself would invest any religion, for Creative Evolution does demand faith--faith of the strongest. Rather, it is the peculiar accent on faith which throws out of step the religious devotee who would use his religion for strength along life's road.

The advocate of Shaw's religion, must, indeed, have deep faith--a belligerent, iron-clad, pushing faith in that vision of superb humanity at the end of countless ages of striving. For him, however, there is no replenishing force along the way. Only in his own fierce endeavors may he be ever and again restored in devotion to the ultimate vision. Even our intellectual critic must then ask himself: "How is it possible for him to do it? How may he, comfortless, look ever forward? Is this religion of Shaw's, so beautifully compounded, so ably presented, truly so rational after all--rational of performance? Is it not once again a question of a theory antagonistic to possible practice?"

Lack of emotional outlook in Creative Evolution

If man, in life, were surrounded by rationalities, he would have need of no religion. In such rarified ether all purpose would be beautifully clear, and every difficulty capable of easy banishment. Delight, joy, grief--all would be lacking, for in a world of complete rationalities there would be no stimuli to mere feeling. Trouble would not be trouble because the innate complexities of emotion which underlie all trouble would be non-existent. Emotion itself would be at low ebb for completely irrational cause is usually parent to emotion.

If, in truth, we did live in a world of completely rationalized thinking, Creative Evolution might well serve us as a religion, taking it for granted, we needed a religion when the path lay so unperplexedly before us. But we don't live in a

The advocate of Shaw's religion, must, indeed, have deep faith--a belligerent, iron-clad, pushing faith in that vision of superb humanity at the end of countless ages of striving. For him, however, there is no replenishing force along the way. Only in his own fierce endeavors may he be ever and again restored in devotion to the ultimate vision. Even our intellectual critic must then ask himself: "How is it possible for him to do it? How may he, comfortless, look ever forward? Is this religion of Shaw's, so beautifully compounded, so ably presented, truly so rational after all--rational of performance? Is it not once again a question of a theory antagonistic to possible practice?"

Lack of emotional outlook in Creative Evolution

If man, in life, were surrounded by rationalities, he would have need of no religion. In such rarified ether all purpose would be beautifully clear, and every difficulty capable of easy banishment. Delight, joy, grief--all would be lacking, for in a world of complete rationalities there would be no stimuli to mere feeling. Trouble would not be trouble because the innate complexities of emotion which underlie all trouble would be non-existent. Emotion itself would be at low ebb for completely irrational cause is usually parent to emotion.

If, in truth, we did live in a world of completely rationalized thinking, Creative Evolution might well serve us as a religion, taking it for granted, we needed a religion when the path lay so unperplexedly before us. But we don't live in a

world so dazzlingly certain and sure; we live in a melee of seething, complex, throbbing feeling, among a mass of personality thoroughly befuddled by the apparent emptiness of it all. In such a world the very irrationalities of religion seem truly precious to most of us, for how can we plunge from chaos about us; from the turbulence of "no why or wherefore" to a religion "clear as day" and completely unemotionalized, which shuts out on Sundays, the wells of sheer feeling which harrow or uplift us for the other six days in the week. It would seem that an ideal religion to be truly rational of practice should provide adequate channels in outlet for such emotional feeling. No religious program, today, which actually ignores emotion can be wholly satisfactory.

But could Creative Evolution, given a chance, assist in making our lives themselves more rational; in rendering less complex the world in which we struggle socially and economically? It is to be admitted that were such a religion to be generally adopted, a clearer, sharper perception of things close at hand would be made possible through the conception of an ultimate purpose. Most conceivably, social and economic reform would result.

Sensitivity of relationship between religious and social factors

Religion, however, has always been the direct outgrowth of life as it is, and the solaces, wisdom and encouragement growing out of its adoption have returned to enrich the society from which that faith has sprung. Religious and social doctrines

world so dazzlingly certain and sure; we live in a maze of seething, complex, throbbing feeling, among a mass of personality thoroughly befuddled by the apparent emptiness of it all. In such a world the very irrationalities of religion seem truly precious to most of us, for how can we plunge from chaos about us; from the turbulence of "no why or wherefore" to a religion "clear as day" and completely unemotionalized, which shuts out on Sundays, the wells of sheer feeling which narrow or uplift us for the other six days in the week. It would seem that an ideal religion to be truly rational of practice should provide adequate channels in outlet for such emotional feeling. No religious program, today, which actually ignores emotion can be wholly satisfactory.

But could Creative Evolution, given a chance, assist in making our lives themselves more rational; in rendering less complex the world in which we struggle socially and economically? It is to be admitted that were such a religion to be generally adopted, a clearer, sharper perception of things close at hand would be made possible through the conception of an ultimate purpose. Most conceivably, social and economic reform would result.

Sensitivity of relationship between religious and social factors

Religion, however, has always been the direct outgrowth of life as it is, and the solaces, wisdom and encouragement growing out of its adoption have returned to enrich the society from which that faith has sprung. Religious and social doctrines

pursue each other in a peculiar vicious circle, and the most any religious devotee can ask is that this cooperative cycle may ever elevate itself for human betterment. Sometimes, religious effect elevates social standards; there have been innumerable instances. Sometimes, social factors weigh heavily in emancipating religion from the dragging weight of time-honored creed and cosmology; yet always these two powerful factors in human development work responsively, sensitively and interchangeably together.

Unpreparedness of modern society for Creative Evolution

Creative Evolution, then, might well be the spiritual offspring of a completely sane and intellectualized society, and the benefits which it might bring into the lives of its adherents would be likewise passionless, intellectualized rewards. It would, indeed, seem, therefore, that Creative Evolution is, as yet, beyond our grasp as a religion. Even those of us who pride ourselves upon the breadth of our comprehension and our lack of bigotry must confess that we are not socially ready for Shaw's credo, and, at present, the promise of its unemotional rewards fail to stir us in behalf of its adoption. This, then, is a religion for a day yet to be--for a future "as far as thought can reach."

pursue each other in a peculiar vicious circle, and the most any religious devotee can ask is that this cooperative cycle may ever elevate itself for human betterment. Sometimes, religious effort elevates social standards; there have been innumerable instances. Sometimes, social factors weigh heavily in emancipating religion from the dragging weight of time-honored creed and cosmology; yet always these two powerful factors in human development work responsively, sanctively and interchangeably together.

Creative Evolution, then, might well be the spiritual offspring of a completely sane and intel-

Unpreparedness of modern society

for Creative Evolution lectualized society, and the benefits which it might bring into the lives of its adherents would be likewise passionless, intellectualized rewards. It would, indeed, seem, therefore, that Creative Evolution is, as yet, beyond our grasp as a religion. Even those of us who pride ourselves upon the breadth of our comprehension and our lack of bigotry must confess that we are not socially ready for Shaw's credo, and, at present, the promise of its unemotional rewards fail to stir us in behalf of its adoption. This, then, is a religion for a day yet to be--for a future "as far as thought can reach."

A Summary

of

The Thesis

The Religion of George Bernard Shaw

Throughout the pages of this thesis, the pioneering spirit of George Bernard Shaw has been domonstrated as it pertains to a developing personal religion. From a particularly unconventional home in an oppressed Ireland, the young Shaw early conceived an irreverence for the "status quo" which evinced itself in scorn for formal education and complete disrespect for all forms of popular church worship.

His first constructive religious experience manifested itself in a purifying passion for music, and his subsequent introduction to Wagner's intelligent operas first brought to his notice the existence of previously unrecognized kinship between the spiritual and intellectual.

In the early days of his London residence, Shaw turned his attention to social reform, and for many years, Socialism absorbed him with religious intensity. The vast body of economic theory, absorbed at that time, and thereafter augmented and renewed, has become an integral phase of the Shavian religion since evolved.

Swinging from Socialism and the warm friendship of the Fabian Society, to scientific pursuits, Shaw was caught up in the frenzy of acclaim accorded to Charles Darwin. Intensive study of Darwinism convinced Shaw that Darwin's repudiation of

A Summary

of

The Thesis

The Religion of George Bernard Shaw

Throughout the pages of this thesis, the pioneering spirit of George Bernard Shaw has been demonstrated as it pertains to a developing personal religion. From a particularly unconventional home in an oppressed Ireland, the young Shaw early conceived an irreverence for the "status quo" which evinced itself in scorn for formal education and complete disrespect for all forms of popular church worship.

His first constructive religious experience manifested itself in a purifying passion for music, and his subsequent introduction to Wagner's intelligent operas first brought to his notice the existence of previously unrecognized kinship between the spiritual and intellectual.

In the early days of his London residence, Shaw turned his attention to social reform, and for many years, Socialism absorbed him with religious intensity. The vast body of economic theory, absorbed at that time, and thereafter augmented and renewed, has become an integral phase of the Shavian religion since evolved.

Swinging from Socialism and the warm friendship of the Fabian Society, to scientific pursuits, Shaw was caught up in the frenzy of acclaim accorded to Charles Darwin. Intensive study of Darwinism convinced Shaw that Darwin's repudiation of

"Will" in the universe was a theory not easily reconcilable with factual life experience. Then it was, that Shaw turned to the Lamarckian theory of evolution, which demonstrated the omnipotence of "Will" as a force for gradual human uplift or decay. It was with this encouraging precept in mind that Shaw began to formulate his philosophical religion of Creative Evolution.

Creative Evolution recognizes the existence of a deity in the mighty surging force of life. This Life Force or World Will, ever creating, sweeps onward through the centuries unguided, heedless, prodigally wasteful of the essence of life. It is only in the vessel which holds that essence--only in man himself, vibrant with life, that the Life Force finds intelligent guidance. Without man's directing brain, the forces of life run rampant in fruitless waste.

Only when man seizes every opportunity for social and economic uplift; only when man banishes conventional ideas of duty and propriety; only when man educates himself for noblest personal achievement; only then will the Life Force be fruitfully guided; only then will man gradually become ever more splendid, finally approaching "Superman."

Shaw pays tribute to the doctrines of Jesus Christ, and recognizes the economic and social wisdom of the Christian doctrine. He repudiates, however, the actual divinity of Christ, and resents Biblical fetishism. In the Church itself, Shaw finds sensuous satisfaction, and contends that the stern actualities and problems of life are better dealt with in the

"Will" in the universe was a theory not easily reconcilable with factual life experience. Then it was, that Shaw turned to the Lamarckian theory of evolution, which demonstrated the omnipotence of "Will" as a force for gradual human uplift or decay. It was with this encouraging precept in mind that Shaw began to formulate his philosophical religion of Creative Evolution.

Creative Evolution recognizes the existence of a deity in the mighty surging force of Life. This Life Force or World Will, ever creating, sweeps onward through the centuries unguided, heedless, prodigally wasteful of the essence of life. It is only in the vessel which holds that essence--only in man himself, vibrant with life, that the Life Force finds intelligent guidance. Without man's directing brain, the forces of life run rampant in fruitless waste.

Only when man seizes every opportunity for social and economic uplift; only when man banishes conventional ideas of duty and property; only when man educates himself for noblest personal achievement; only then will the Life Force be fruitfully guided; only then will man gradually become ever more splendid, finally approaching "Supermen."

Shaw pays tribute to the doctrines of Jesus Christ, and recognizes the economic and social wisdom of the Christian doctrine. He repudiates, however, the actual divinity of Christ, and rejects Biblical Catholism. In the Church itself, Shaw finds sensuous satisfaction, and contends that the stern actualities and problems of life are better dealt with in the

theatre than in the Church.

Shaw's religion is one in which the intellectual alone may find inspiration. The impersonality of Creative Evolution makes it an impossible faith for the millions of people who worship with the heart only. Moreover, religious advancement must ever be closely associated with social and economic uplift, so that the pulse of religion invariably fluctuates with social and economic conditions. In similar cooperative manner, as man's religion is freed from the tyranny of creed and dogma, and his religious thinking becomes more intelligent, so his status improves socially and economically. Social, economic and religious phases of life, then, are so cooperatively sensitized that improvement or retrogression is occasioned almost simultaneously in all three.

It would seem, that at present, our economic and social conditions had not reached that nearly ideal state, where full cooperation with Creative Evolution might be assured for world betterment.

theatre than in the Church.

Shaw's religion is one in which the intellectual alone may find inspiration. The impersonality of Creative Evolution makes it an impossible faith for the millions of people who worship with the heart only. Moreover, religious advancement must ever be closely associated with social and economic uplift, so that the pulse of religion invariably fluctuates with social and economic conditions. In similar cooperative manner, as man's religion is freed from the tyranny of creed and dogma, and his religious thinking becomes more intelligent, so his status improves socially and economically. Social, economic and religious phases of life, then, are so cooperatively associated that improvement or retrogression is occasioned almost simultaneously in all three.

It would seem, that at present, our economic and social conditions had not reached that nearly ideal state, where full cooperation with Creative Evolution might be assured for world betterment.

Bibliography

for

The Thesis

The Religion of George Bernard Shaw

1. Braybrooke, Patrick

"The Genius of Bernard Shaw"

Publishers: J. B. Lippincott Co.

1925--Philadelphia

2. Chesterton, Gilbert K.

"George Bernard Shaw"

Publishers: J. Lane Co.

1909--Washington, New York

3. Fosdick, Harry Emerson

"As I See Religion"

Publishers: Harper & Bros.

1932--New York & London

4. Gardiner, A. G.

"Prophets, Priests and Kings" New Edition

Publishers: J. M. Dent & Sons Ltd.

1914--London

5. Harris, Frank

"Bernard Shaw" (An unauthorized biography based on first hand information with a postscript by Mr. Shaw)

Publishers: Simon and Schuster

1931--New York

# Bibliography

for

The Thesis

The Religion of George Bernard Shaw


1. Braybrooke, Patrick

"The Genius of Bernard Shaw"

Publishers: J. B. Lippincott Co.

1925--Philadelphia

2. Chesterton, Gilbert K.

"George Bernard Shaw"

Publishers: J. Lane Co.

1909--Washington, New York

3. Foslick, Harry Emerson

"As I See Religion"

Publishers: Harper & Bros.

1932--New York & London

4. Gardiner, A. G.

"Prophets, Priests and Kings" New Edition

Publishers: J. M. Dent & Sons Ltd.

1914--London

5. Harris, Frank

"Bernard Shaw" (An unauthorized biography based on first hand information with a postscript by Mr. Shaw)

Publishers: Simon and Schuster

1931--New York

6. Henderson, Archibald

"George Bernard Shaw--His Life and Works"

(A Critical Biography)
authorized

Publishers--Stewart and Kidd Co.

1911--Cincinnati

7. Henderson, Archibald

"Bernard Shaw--Playboy and Prophet" (Authorized)

Publishers: D. Appleton & Co.

1932--New York

8. Jackson, Holbrook

"Bernard Shaw"

Publishers: G. W. Jacobs and Co.

1907--Philadelphia

9. Huneker, James

"Iconoclasts"

Publishers: C. Scribner's Sons

1905--New York

10. MacManus, Seumas

"The Story of the Irish Race"

Publishers: The Irish Publishing Co.

1921--New York

11. Palmer, John

"George Bernard Shaw, Harlequin or Patriot?"

Publishers: The Century Co.

1915--New York

6. Henderson, Archibald

"George Bernard Shaw--His Life and Works"

(A Critical Biography)
authorized

Publishers--Stewart and Kidd Co.

1911--Cincinnati

7. Henderson, Archibald

"Bernard Shaw--Playboy and Prophet" (Authorized)

Publishers: D. Appleton & Co.

1932--New York

8. Jackson, Holbrook

"Bernard Shaw"

Publishers: G. W. Jacobs and Co.

1907--Philadelphia

9. Hunekar, James

"Iconoclasts"

Publishers: C. Scribner's Sons

1905--New York

10. MacManus, Seumas

"The Story of the Irish Race"

Publishers: The Irish Publishing Co.

1921--New York

11. Palmer, John

"George Bernard Shaw. Harlequin or Patriot?"

Publishers: The Century Co.

1915--New York

12. St. John (pseud.) (Editor)
"Ellen Terry and Bernard Shaw" (A Correspondence)
Publishers: The Fountain Press
1931--New York

Works by George Bernard Shaw

1. Shaw, George Bernard
"The Adventures of the Black Girl in her Search for God"
Publishers: Dodd, Mead and Co.
1933--New York

2. Shaw, George Bernard
"Androcles and the Lion"
Publishers: Brentano's
1916--New York

3. Shaw, George Bernard
"Back to Methuselah"
Publishers: Brentano's
1921--New York

4. Shaw, George Bernard
"Candida"--"Plays, Pleasant and Unpleasant"
Publishers: Herbert S. Stone and Co.
1898--Chicago

5. Shaw, George Bernard
"Doctor's Dilemma, The"
Publishers: Brentano's
1911--New York

12. St. John (pseud.) (Editor)

"Ellen Terry and Bernard Shaw" (A Correspondence)

Publishers: The Fountain Press

1931--New York

Works by George Bernard Shaw

1. Shaw, George Bernard

"The Adventures of the Black Girl in her Search for God"

Publishers: Dodd, Mead and Co.

1933--New York

2. Shaw, George Bernard

"Androcles and the Lion"

Publishers: Brentano's

1916--New York

3. Shaw, George Bernard

"Back to Methuselah"

Publishers: Brentano's

1921--New York

4. Shaw, George Bernard

"Candida"--"Plays, Pleasant and Unpleasant"

Publishers: Herbert S. Stone and Co.

1898--Chicago

5. Shaw, George Bernard

"Doctor's Dilemma, The"

Publishers: Brentano's

1911--New York

6. Shaw, George Bernard

"Getting Married"

Publishers: Brentano's

1911--New York

7. Shaw, George Bernard

"Great Catherine"

Publishers: Brentano's

1919--New York

8. Shaw, George Bernard

"Heartbreak House"

Publishers: Brentano's

1919--New York

9. Shaw, George Bernard

"How He Lied to Her Husband"

Publishers: Brentano's

1910--New York

10. Shaw, George Bernard

"Intelligent Woman's Guide to Socialism and Capitalism, The"

Publishers: Brentano's

1928--New York

11. Shaw, George Bernard

"John Bull's Other Island"

Publishers: Brentano's

1910--New York

6. Shaw, George Bernard

"Getting Married"

Publishers: Brentano's

1911--New York

7. Shaw, George Bernard

"Great Catherine"

Publishers: Brentano's

1919--New York

8. Shaw, George Bernard

"Heartbreak House"

Publishers: Brentano's

1919--New York

9. Shaw, George Bernard

"How He Lied to Her Husband"

Publishers: Brentano's

1910--New York

10. Shaw, George Bernard

"Intelligent Woman's Guide to Socialism and Capitalism, The"

Publishers: Brentano's

1928--New York

11. Shaw, George Bernard

"John Bull's Other Island"

Publishers: Brentano's

1910--New York

12. Shaw, George Bernard

"Major Barbara"

Publishers: Brentano's

1910--New York

13. Shaw, George Bernard

"Man and Superman"

Publishers: Brentano's

1905--New York

14. Shaw, George Bernard

"On Going to Church"

Publishers: John W. Luce and Co.

1905--Boston

15. Shaw, George Bernard

"On the Rock"

Publishers: Dodd, Mead and Co.

1934--New York

16. Shaw, George Bernard

"Overruled"

Publishers: Brentano's

1916--New York

17. Shaw, George Bernard

"Perfect Wagnerite, The"

Publishers: Herbert S. Stone and Co.

1899--Chicago and New York

12. Shaw, George Bernard

"Major Barbara"

Publishers: Brentano's

1910--New York

13. Shaw, George Bernard

"Man and Superman"

Publishers: Brentano's

1903--New York

14. Shaw, George Bernard

"On Going to Church"

Publishers: John W. Luce and Co.

1905--Boston

15. Shaw, George Bernard

"On the Rock"

Publishers: Dodd, Mead and Co.

1934--New York

16. Shaw, George Bernard

"Overruled"

Publishers: Brentano's

1916--New York

17. Shaw, George Bernard

"Perfect Wagnerite, The"

Publishers: Herbert S. Stone and Co.

1899--Chicago and New York

18. Shaw, George Bernard
"Pygmalion"
Publishers: Brentano's
1916--New York

19. Shaw, George Bernard
"Quintessence of Ibsenism, The"
Publishers: Twentieth Century Press
1890--New York

20. Shaw, George Bernard
"St. Joan"
Publishers: Brentano's
1924--New York

21. Shaw, George Bernard
"Too True to Be Good"
Publishers: Dodd, Mead
1934--New York

22. Shaw, George Bernard
"Unsocial Socialist, An"
Publishers: Boni and Liverwright
The Modern Library Series--New York

23. Shaw, George Bernard
"Village Wooing"
Publishers: Dodd, Mead
1934--New York

16. Shaw, George Bernard

"Pygmalion"

Publishers: Brentano's

1916--New York

19. Shaw, George Bernard

"Quintessence of Ibsenism, The"

Publishers: Twentieth Century Press

1890--New York

20. Shaw, George Bernard

"St. Joan"

Publishers: Brentano's

1924--New York

21. Shaw, George Bernard

"Too Time to Be Good"

Publishers: Dodd, Mead

1934--New York

22. Shaw, George Bernard

"Unsocial Socialist, An"

Publishers: Bond and Liverwright

The Modern Library Series--New York

23. Shaw, George Bernard

"Village Wooing"

Publishers: Dodd, Mead

1934--New York

## Periodicals

1922--April 1

The Literary Digest

"How Shaw Bags the Universe"

1925--January 24

The Living Age

"The Psychology of G. B. S." by William Archer

1928--July

The Bookman

"Contesting Mr. Shaw's Will" by Rebecca West

1929--March

The Golden Book

"Bernard Shaw's Vision of the Future"
by Archibald Henderson

1929--February

The Golden Book

"Bernard Shaw on Women and Children"
by Archibald Henderson

1930--July 15

The Living Age

"Keeping up with Mr. Shaw" by G. K. Chesterton

1931--June 20

The Literary Digest

"New Lights on G. B. S."

## Periodicals

1922--April 1

The Literary Digest

"How Shaw Begs the Universe"

1923--January 24

The Living Age

"The Psychology of G. B. S." by William Archer

1928--July

The Bookman

"Contesting Mr. Shaw's Will" by Rebecca West

1929--March

The Golden Book

"Bernard Shaw's Vision of the Future"

by Archibald Henderson

1929--February

The Golden Book

"Bernard Shaw on Women and Children"

by Archibald Henderson

1930--July 15

The Living Age

"Keeping up with Mr. Shaw" by G. K. Chesterton

1931--June 20

The Literary Digest

"New Lights on G. B. S."

1931--August

*Fortnightly Review*

"George Bernard Shaw" by G. K. Chesterton

1932--September

*The Bookman*

"Who Wrote Shaw's Plays?"

1932--December

*The Bookman*

"Some Modern Light Bringers" by Hugh Kingsmill

1933--February

*The Literary Digest*

"'Bishop' Bernard Shaw's Search for God"

1933--April 5

*The Christian Century*

"The Misadventures of the Little Black Shaw in His Search for God"

1933--April 26

*The Nation*

"St. Bernard"--An Editorial

1934--July 18

*The New Republic*

"Bernard Shaw's Latest Phase" by Edmund Wilson

1931--August

Fortnightly Review

"George Bernard Shaw" by G. K. Chesterton

1932--September

The Bookman

"Who Wrote Shaw's Plays?"

1932--December

The Bookman

"Some Modern Light Bringers" by Hugh Kingsmill

1933--February

The Literary Digest

"'Bishop' Bernard Shaw's Search for God"

1933--April 8

The Christian Century

"The Misadventures of the Little Black Shaw in
His Search for God"

1933--April 22

The Nation

"St. Bernard"--An Editorial

1934--July 18

The New Republic

"Bernard Shaw's Latest Phase" by Edmund Wilson

BOSTON UNIVERSITY
1 1719 02548 6319